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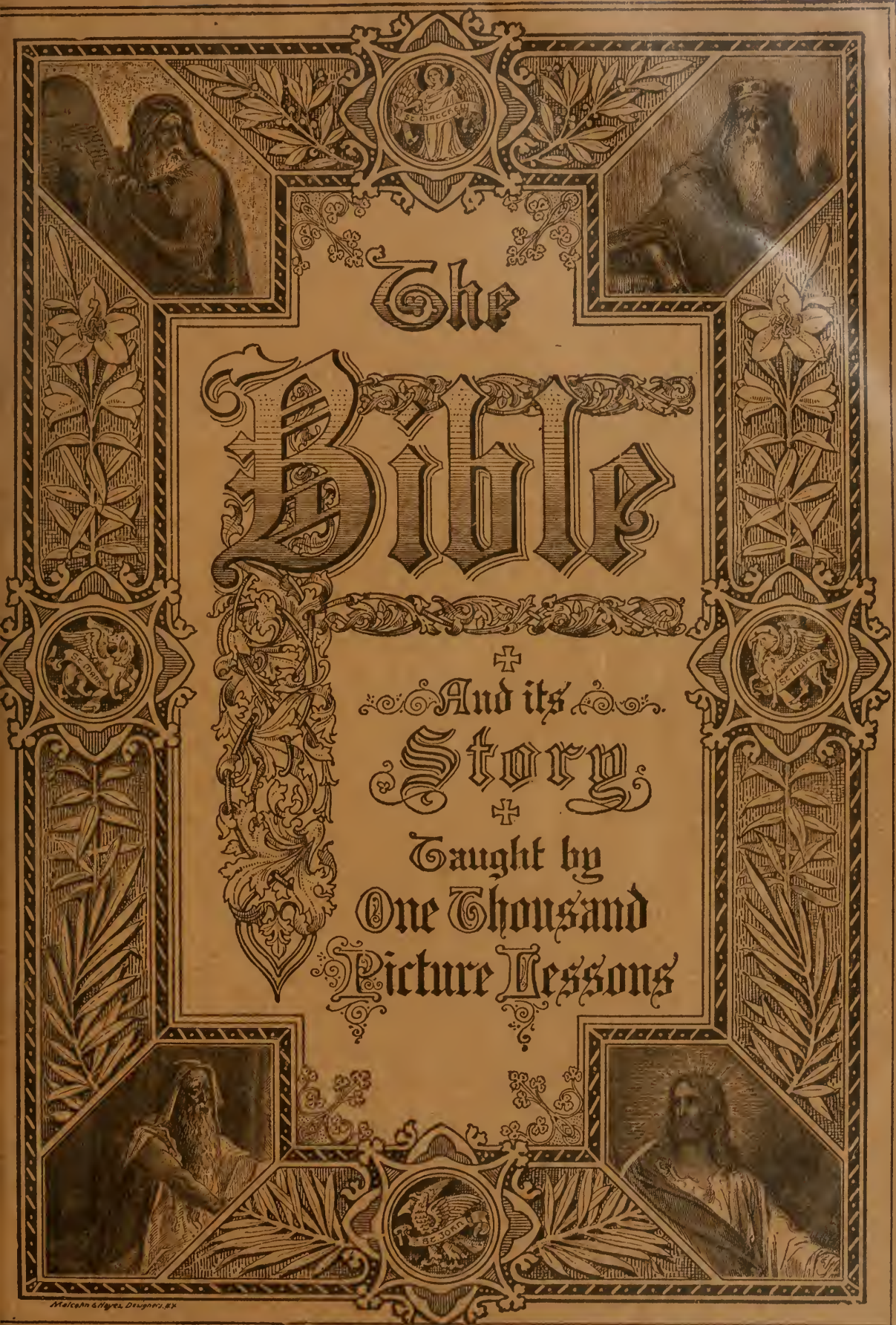
Bible.

The Bible and its story..









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## Lot Flees from Sodom

AN ETCHING AFTER THE FAMOUS PAINTING BY  
RUBENS, THE CHIEF MASTER OF  
FLEMISH ART.

+

*"And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city."—Gen., 19, 15.*

THE two angels whom the Lord sent before Him to prove the guilt of the evil city of Sodom, were met at the gate of the town by Lot, Abraham's nephew. Lot was the only man in all the city who clung to honest and generous ways; hence he knew how these new comers would be attacked by his evil neighbors, and to save them he invited them to his house. In the night the Sodomites gathered round his door demanding that the visitors be thrust forth to them; and when Lot went out and pleaded with them, they attacked him also. At that the angels smote the Sodomites with blindness so they could not find Lot nor his house, but searched about, furious and helpless. Then the angels in their wrath bade Lot call his relatives together: "whatsoever thou hast in the city, bring them out of this place."

Lot hastened to warn his married daughters and their husbands; but these laughed at him. So that only his immediate household, consisting of his two unmarried daughters and his wife, prepared to flee with him. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."











## The Pillar of Salt

BY JEAN BAPTISTE COROT, THE FAMOUS FRENCH  
NATURALISTIC PAINTER, DIED 1875. THE  
ORIGINAL IS IN THE DURAND  
RUEL COLLECTION.



*"But his wife looked back from behind him, and she became a pillar of salt."—Gen., 19, 26.*

**T**HUS Lot escaped from Sodom, even as Noah had escaped from the earlier destruction caused by the flood. But unlike Noah, Lot found that even his own family had grown corrupt during the days of his residence in Sodom. They hesitated to obey him; they halted and hung back. The guarding angels had almost to drag them forth from their city of pleasure. "And it came to pass, when they had brought them forth abroad, that he said [God said] escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Even as they fled, the Lord's destruction fell upon all the plain. Behind them they heard a great storm and the roaring of whirlwinds. "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Yet, despite all the tumult, Lot's wife disobeyed the divine command; despite the direct warning "lest thou be consumed," she looked behind. Immediately, slain by the noxious vapors or by the direct blast of heavenly wrath, she perished, "she became a pillar of salt."









## THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY SAMUEL JOHNSON, ESQ.

IN THREE VOLUMES. VOL. I.

LONDON: Printed by J. DODD, in Pall-mall; and by J. KNEELAND, in St. Dunstons Church-yard. 1742.

THE HISTORY OF THE REIGN OF KING CHARLES THE FIRST, is a work of great importance, and one which has been the subject of much controversy. The author, Samuel Johnson, Esq., has endeavored to present a fair and impartial account of the reign, and to show the causes which led to the great calamities which befell the country. The work is divided into three volumes, and is now published in a new edition, with many additions and corrections.

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JOHNSON



## The Destruction of Sodom

BY EDWARD ARMITAGE, R. A., A CONTEMPORARY  
ENGLISH PAINTER.



*"And, lo, the smoke of the country went up as the smoke of a furnace."—Gen. 19, 28.*

ANXIOUS indeed must have been the night passed by Abraham after he had learned that the Lord meant to punish Sodom and Gomorrah, and after he had bargained so cunningly for their preservation. Thoughts, not only of the Sodomites in general, but of Lot, of the danger threatening all Lot's family, must have filled the patriarch's mind. "And Abraham gat up early in the morning to the place where he had stood before the Lord." This was the summit of a steep mountain whence the whole Jordan valley could be seen. Early though it was, the destruction of the cities had been already accomplished. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." So that when Abraham looked toward the cities, "and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace."

It is this scene which the artist has presented for us. Abraham stands upon the mountain crest with arms uplifted in horror, while below him spreads the smoke wrapped valley, the broad plain of the Jordan, with the "salt sea" and the dim mountains of Moab beyond.









# THE HISTORY OF THE

REIGN OF HENRY THE SEVENTH

BY JOHN HALL, ESQ.

IN THREE VOLUMES.

LONDON: Printed by J. H. St. John, at the

PRINTING OFFICE, in Pall-mall.

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PRINTING OFFICE, in Pall-mall.



## Lot and His Daughters

AFTER THE PAINTING BY DIEGO VELASQUEZ, THE  
MOST CELEBRATED OF SPANISH MASTERS.



*"And he dwelt in a cave, he and his two daughters."*—Gen., 19, 30.

WHAT may have been the exact character or extent of the convulsion of nature which destroyed Sodom and the other cities of the plain is an open question. The Bible tells us only that there fell upon them a rain of brimstone and fire, a description which suggests some volcanic eruption such as overwhelmed Pompeii. Elsewhere the Scriptures imply that at some period the Dead Sea expanded, and spread its waters over the "vale of Siddim"; but Sodom though near this vale, may not have been actually within the region engulfed.

Some terrible and far-reaching convulsion there must have been; for we find Lot at first fleeing to the little city of Zoar, and later dreading to remain even there, and fleeing up into the mountains. Here he and his daughters, stripped of all the luxury they had known in Sodom, were reduced to dwelling in a cave; whence presently we find the two daughters gazing out over the ruined plain and declaring that there seems no man left in all the world but their father, and no women but themselves. After this, fearing lest the race of man should wholly perish, they became as wives to Lot; and their children peopled the valley with two new nations, the Moabites and Ammonites.









## THE SUNDAY

THE SUNDAY

THE SUNDAY

THE SUNDAY







## Abraham's Oak

DESIGNED BY A. DE BAR FROM A PHOTOGRAPH.



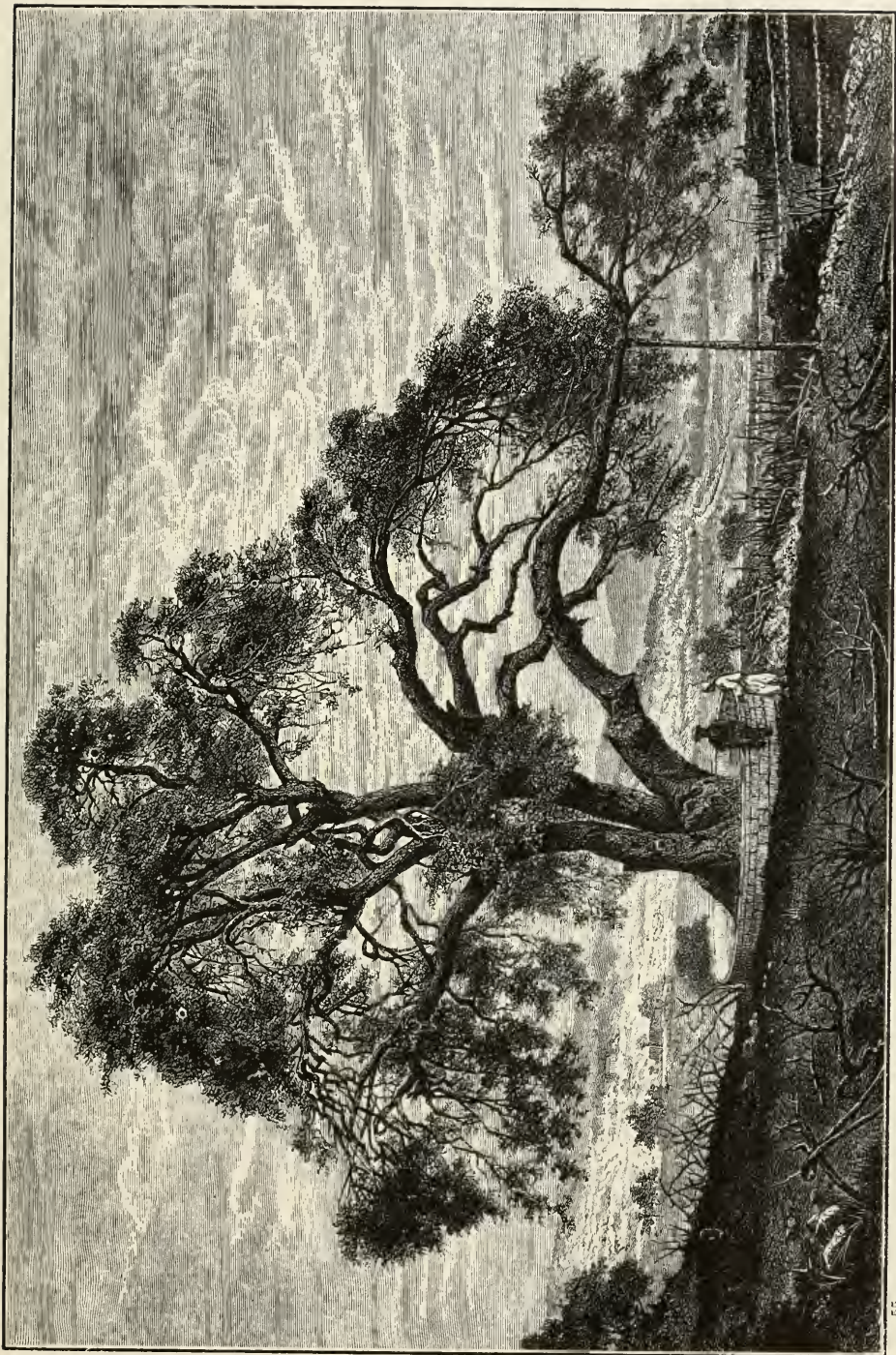
*"And Abraham journeyed from thence toward the south country."—Gen., 20, 1.*

**A**S THOUGH in fear after the destruction of Sodom, Abraham left the mountainous neighborhood where he had been established for upward of twenty years. The place of his long sojourn is the modern Hebron, some twenty miles south of Jerusalem. He had made friends there, of the tribe of the Hittites and especially of one man among them, known as Mamre. Indeed the Bible speaks of him as setting up his tent "in the plain of Mamre," though a more accurate translation would be "by the oaks of Mamre." One giant oak, or terebinth tree, still remains near Hebron, where it is pointed out as marking Abraham's dwelling place. This came as near to being a home as the patriarch's wandering life ever knew. His thoughts afterwards reverted to it constantly; there he prepared his tomb, and thither in his extreme old age he returned to die.

Now, however, he journeyed south and dwelt among the Philistines, forming an alliance with their king, Abimelech of Gerar, and setting up his tents first at Gerar and afterward at Beersheba, the most southern town of Palestine. Here he found pasture for his herds upon the bare lands which stretch out into the southern wilderness toward Egypt.















## Expulsion of Hagar

BY ADRIAAN VAN DER WERFF, A DUTCH ARTIST  
OF THE EIGHTEENTH CENTURY, PARTICULARLY NOTED FOR HIS BIBLICAL  
PAINTINGS.



*"Wherefore she said unto Abraham, cast out this bondwoman and her son."—Gen., 21, 10.*

IT WAS while Abraham dwelt in the domains of Abimelech, the Philistine king, that God's promise was fulfilled to Sarah, in that her son was born. This lad's name, Isaac (I laugh), expressed not only his parents' doubt of God, but also their joy at possessing the child. "And Abraham made a great feast the same day that Isaac was weaned." It was an unhappy day for the poor Egyptian servant Hagar. Sarah saw Hagar's son Ishmael playing and jesting with little Isaac. Or perhaps he mocked and teased the child; for Sarah a second time flared into anger against Hagar, and demanded that she be driven out of the encampment.

"And the thing was very grievous in Abraham's sight." If he did not love Hagar, he did love Ishmael, his first-born son. This time he was slow to yield to Sarah's harsh demand, until God Himself spoke to Abraham and commanded that this sacrifice also should be made. "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away."

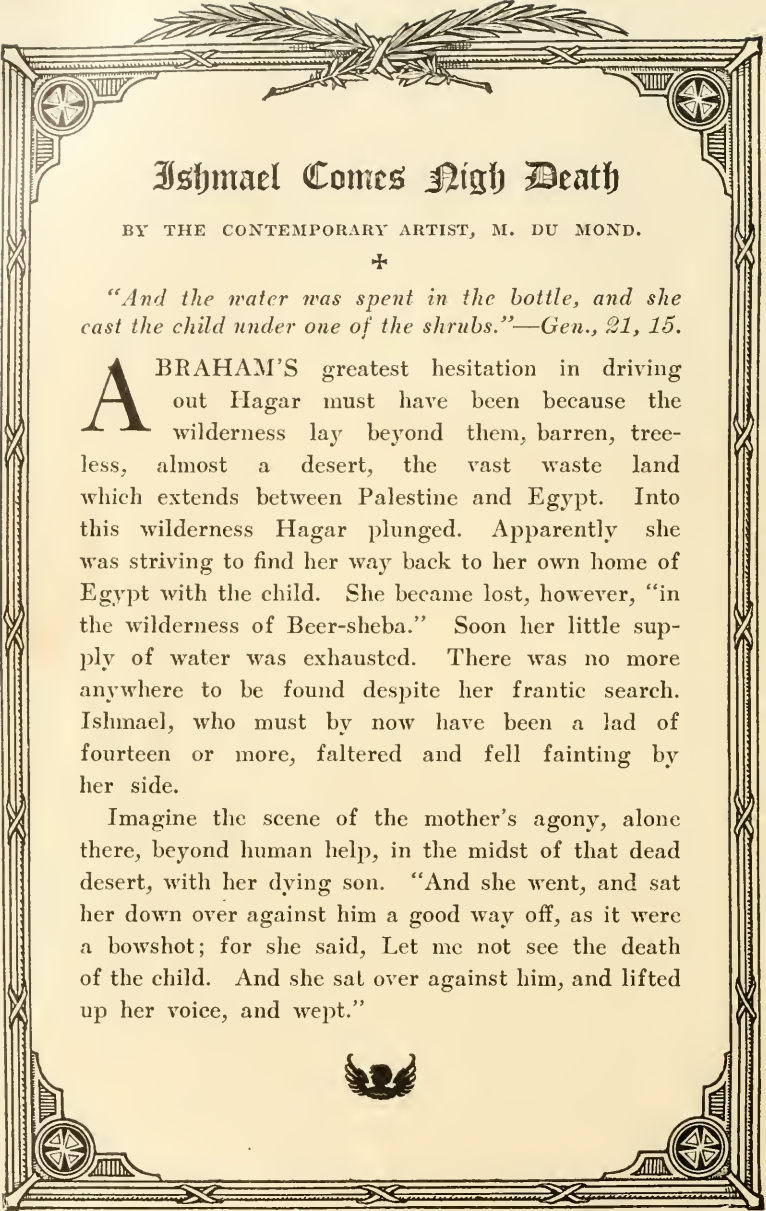












## Ishmael Comes Nigh Death

BY THE CONTEMPORARY ARTIST, M. DU MOND.



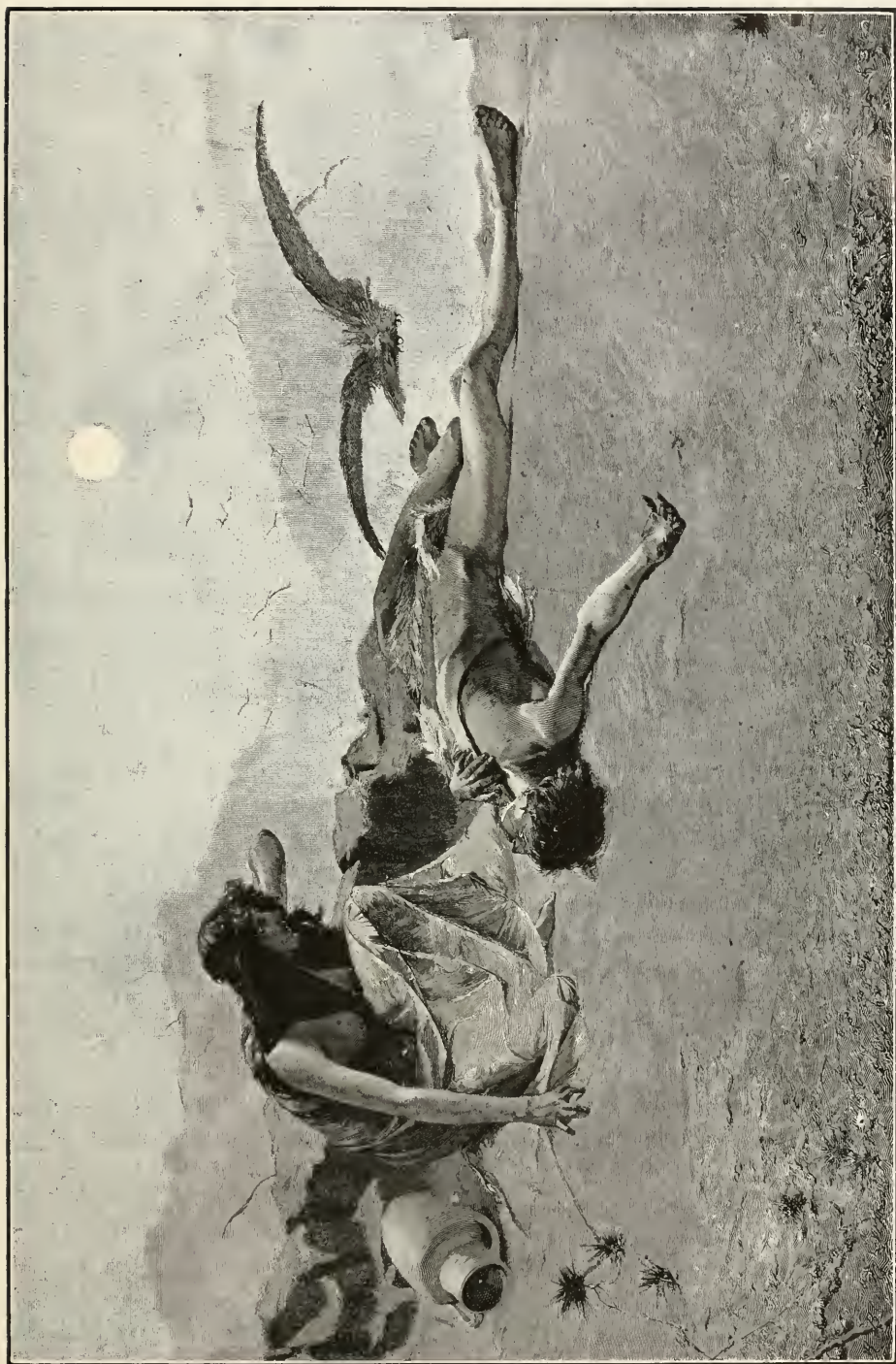
*"And the water was spent in the bottle, and she cast the child under one of the shrubs."—Gen., 21, 15.*

A BRAHAM'S greatest hesitation in driving out Hagar must have been because the wilderness lay beyond them, barren, treeless, almost a desert, the vast waste land which extends between Palestine and Egypt. Into this wilderness Hagar plunged. Apparently she was striving to find her way back to her own home of Egypt with the child. She became lost, however, "in the wilderness of Beer-sheba." Soon her little supply of water was exhausted. There was no more anywhere to be found despite her frantic search. Ishmael, who must by now have been a lad of fourteen or more, faltered and fell fainting by her side.

Imagine the scene of the mother's agony, alone there, beyond human help, in the midst of that dead desert, with her dying son. "And she went, and sat her down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against him, and lifted up her voice, and wept."













## The Rescue of Hagar

FROM THE CELEBRATED SCHIRMER SERIES OF  
HISTORICAL LANDSCAPES DEALING WITH  
ABRAHAM'S LIFE.



*"And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar?"*  
—Gen., 21, 17.

A SECOND time, even as when before she fled from her mistress, was Hagar saved by divine intervention, in the midst of her despair. God had promised that her son Ishmael should be the father of a wild and powerful race. So now He sent His angel. "And God opened her eyes, and she saw a well of water, and she went, and filled the bottle with water, and gave the lad drink.

"And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

"And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt."

Such is the brief closing of the tale in Holy Writ. Such is the last picture of the devoted mother, Hagar. Later, however, the Book returns to Ishmael "the archer," to tell us that he lived "a hundred and thirty and seven years," and ruled over the deserts, and became chief ancestor of the race of the Arabs. These have dwelt in Ishmael's deserts ever since, and have repeatedly proven themselves to be among the greatest, if the wildest, peoples of the earth.













## Abraham Climbs Mount Moriah

FROM THE SCHIRMER SERIES.



*"And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering."—Gen., 22, 2.*

**G**OD MEANT evidently to test Abraham's obedience in every possible way. After compelling him to part with Ishmael his first born, the Lord appeared to him with the command to slay Isaac, his younger son, as a sacrifice to prove his devotion to God. Moreover Abraham was given time to think of all that he was losing. The offering was to be made on Mount Moriah, at the end of a three days' journey from Abraham's southern home.

Mount Moriah is supposed to have been on the site of Jerusalem, the very spot where Solomon afterward built his temple, where Jesus preached, and where the Jews worship to this day—the chief altar of the world. In the picture, the artist endeavors to reconstruct the holy hillside as it may have appeared in those old days, before Jerusalem existed.

"And Abraham rose up early in the morning, and saddled his ass." To Sarah, the lad's devoted mother, he apparently said nothing. What could he say? He set out almost secretly with Isaac and two attendants. When on the third day he reached the foot of Moriah, he dismissed the attendants, placed on young Isaac's shoulders the wood for the fire, and, accompanied only by the boy, began the slow ascent, despairing of heart but still obedient.











## The Offering of Isaac

BY THE FLORENTINE MASTER, ANDREA DEL  
SARTO, CALLED THE FAULTLESS PAINTER.



*"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns."—Gen., 22, 13.*

**F**OLLOWING God's command, Abraham built a rude stone altar upon Mount Moriah. Isaac had questioned him on the way, "Behold the fire and the wood; but where is the lamb for a burnt offering?" To the lad's unsuspecting chatter, the father could only answer sadly and heavily, that God would provide the offering. The historian Josephus tells us that at this time Isaac was a man of twenty-five; but the Bible gives no hint of his age beyond the fact that his attitude throughout is youthful. Abraham bound him upon the altar; "and Abraham stretched forth his hand, and took the knife to slay his son."

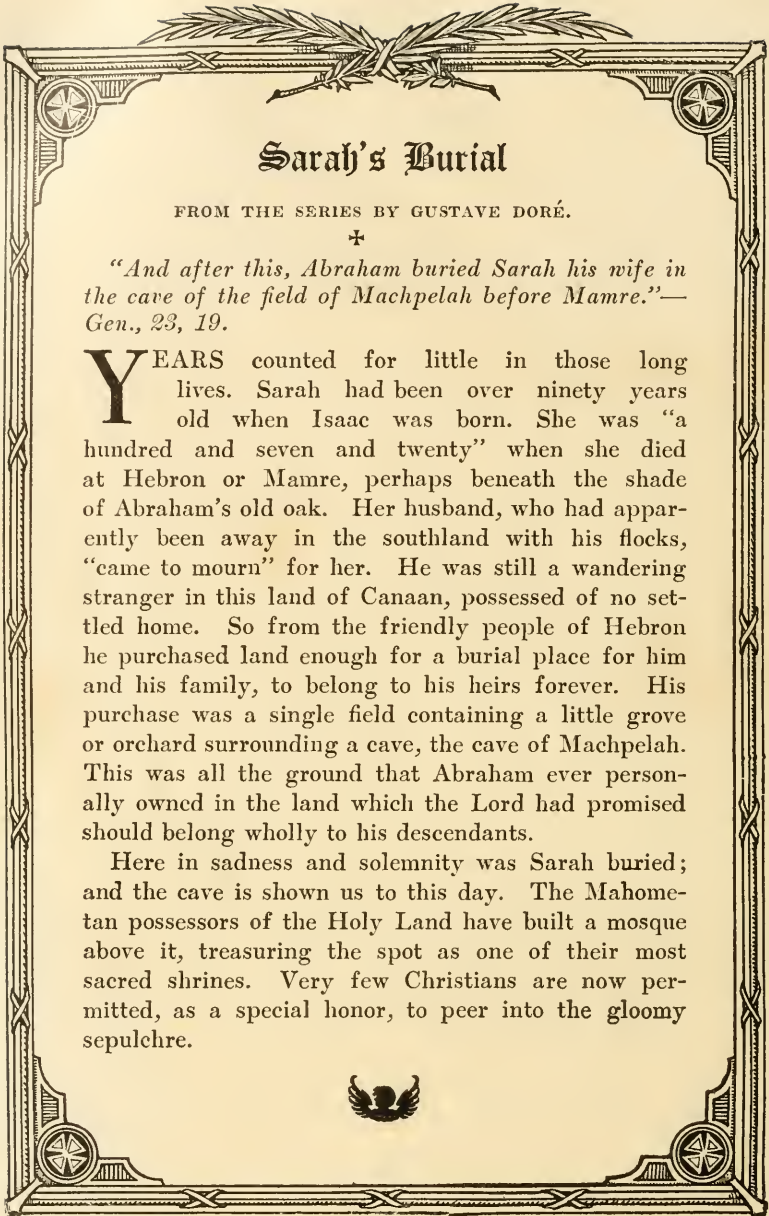
So far only did God test His servant and chosen friend. The actual murder of Isaac was no part of His intent. Suddenly an angel from heaven stayed Abraham's uplifted knife, and bade him spare his son; "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Then close at hand Abraham saw a ram entangled in the bushes, and he seized the ram and slew it upon the altar as an offering instead of Isaac. As he did so there came to him in a voice from heaven God's final and greatest promise to him, not only that he should be the ancestor of a mighty race, but also the repetition of His word to Eve, the promise of a Saviour: "And in thy seed shall all the nations of the earth be blessed."











## Sarah's Burial

FROM THE SERIES BY GUSTAVE DORÉ.



*"And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre."—Gen., 23, 19.*

**Y**EARS counted for little in those long lives. Sarah had been over ninety years old when Isaac was born. She was "a hundred and seven and twenty" when she died at Hebron or Mamre, perhaps beneath the shade of Abraham's old oak. Her husband, who had apparently been away in the southland with his flocks, "came to mourn" for her. He was still a wandering stranger in this land of Canaan, possessed of no settled home. So from the friendly people of Hebron he purchased land enough for a burial place for him and his family, to belong to his heirs forever. His purchase was a single field containing a little grove or orchard surrounding a cave, the cave of Machpelah. This was all the ground that Abraham ever personally owned in the land which the Lord had promised should belong wholly to his descendants.

Here in sadness and solemnity was Sarah buried; and the cave is shown us to this day. The Mahometan possessors of the Holy Land have built a mosque above it, treasuring the spot as one of their most sacred shrines. Very few Christians are now permitted, as a special honor, to peer into the gloomy sepulchre.













## The Appointed Wife

FROM THE LANDSCAPE SERIES BY SCHIRMER.



*"Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water."—Gen., 24, 13.*

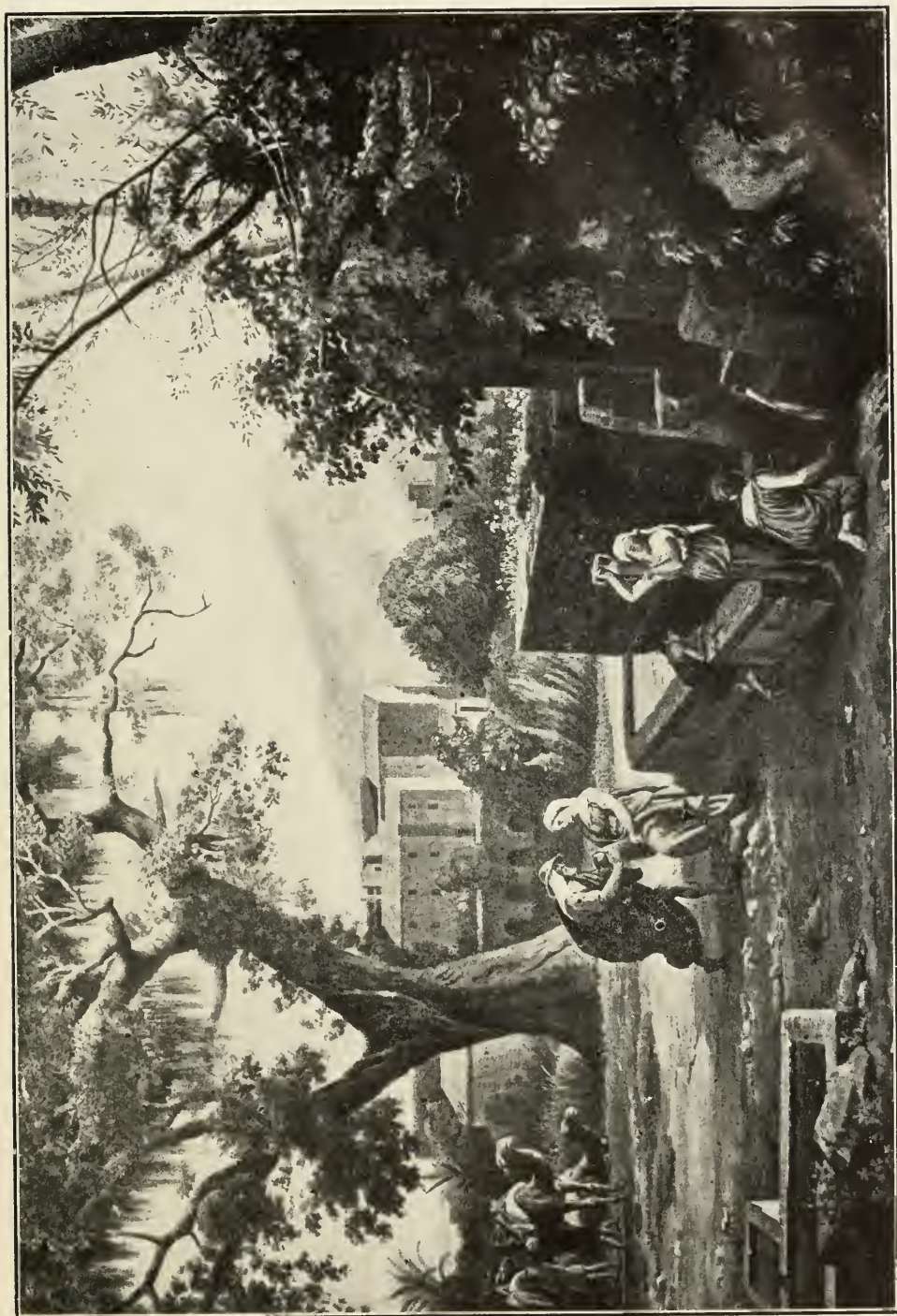
SARAH was dead, and Abraham himself was grown very feeble. He wished, before he too passed away, to see Isaac wedded. Yet he feared that if Isaac chose a woman of the Canaanites, the young man might be led astray by her from the worship of the true God. Therefore Abraham sent his head servant or steward, Eliezer, back to Haran, in Syria, the city where Abraham and his brother had separated in their wanderings. He knew that his brother had prospered, and hoped that among his brother's descendants the Lord might point out a fitting and religious mate for Isaac.

So Eliezer made the long and weary journey to Haran. At length, toward the close of the last exhausting day of travel, he reached the outskirts of the city, where he seated himself with his tired camels and attendants by a well-side. He knew not how to go about his task, so he prayed to the Lord to aid him by sending thither to the well the woman whom He destined for Isaac's wife. Let her be the one who should give him drink at his request, both to him and to his camels.

Even as he closed his prayer, a damsel came. "And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

"And she said, Drink, my lord; and she hasted, and let down her pitcher upon her hand, and gave him drink."









## THE SECOND BOOK OF MOSES CALLED

# Exodus

## Chapter 1

<sup>1</sup> The children of Israel, after Joseph's death, do multiply. <sup>8</sup> The more they are oppressed by a new king, the more they multiply. <sup>15</sup> The godliness of the midwives, in saving the men-children alive. <sup>22</sup> Pharaoh commandeth the male children to be cast into the river.



OW these *are* the names of the children of Israel, which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins of Jacob were seventy souls: for

Joseph was in Egypt *already*.

6 And Joseph died, and all his brethren, and all that generation.

7 ¶ And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.<sup>1</sup>

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

<sup>1</sup>These cities were erected on the isthmus of Suez, probably as fortresses as well as storehouses.



13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives, of which the name of one *was* Shiphrah, and the name of the other Puah:

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall kill him: but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

## Chapter 2

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrith Zipporah. 22 Gershom is born. 23 God respecteth the Israelites' cry.

**I**ND there went a man of the house of Levi, and took to wife a daughter of Levi.

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly child, she hid him three months.

3 And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river: and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call



to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses<sup>1</sup>: and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian<sup>2</sup>: and he sat down by a well.

16 Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it* that ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is it* that ye have left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

<sup>1</sup>Moses means child, "mes" in Egyptian. <sup>2</sup>Midian was the district of Arabia bordering on the Red Sea, Sinai and Edom.

25 And God looked upon the children of Israel, and God had respect unto *them*.

### Chapter 3

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.



OW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said Here *am* I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground.

6 Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee: and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM. and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt:

17 And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But every woman shall borrow<sup>1</sup> of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil<sup>2</sup> the Egyptians.

## Chapter 4

<sup>1</sup> *Moses' rod is turned into a serpent.*    <sup>6</sup> *His hand is leprous.*    <sup>10</sup> *He is loath to be sent.*    <sup>14</sup> *Aaron is appointed to assist him.*    <sup>18</sup> *Moses departeth from Jethro.*    <sup>21</sup> *God's message to Pharaoh.*    <sup>24</sup> *Zipporah circumciseth her son.*    <sup>27</sup> *Aaron is sent to meet Moses.*    <sup>31</sup> *The people believe them.*

**A**ND Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

<sup>1</sup>This word may be translated "demand" or "ask." It is so given in the Revised Version. <sup>2</sup>That is: despoil, take away the possessions of the Egyptians.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land*: and the water which thou takest out of the river shall become blood upon the dry *land*.

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of *him* whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.



19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.<sup>1</sup>

25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people believed: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

## Chapter 5

1 Pharaoh chideth Moses and Aaron for their message. 5 He increaseth the Israelites' task. 15 He checketh their complaints. 20 They cry out upon Moses and Aaron. 22 Moses complaineth to God.

**A**ND afterwards Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let

<sup>1</sup>That is, God threatened Moses or placed him in some deadly danger, apparently because the son of Moses had not been circumcised, thus Moses had ignored the Hebrew law.

us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God: lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale<sup>1</sup> of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle: therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 ¶ And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now, *and* work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD look upon you, and judge;

<sup>1</sup>Tale means tally or number.

because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou so evil entreated this people? why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

## Chapter 6

<sup>1</sup> God reneweth his promise by his name JEHOVAH. <sup>14</sup> The genealogy of Reuben, <sup>15</sup> of Simeon, <sup>16</sup> of Levi, of whom came Moses and Aaron.



HEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments:

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of uncircumcised lips?<sup>1</sup>

<sup>1</sup>The meaning is "uneloquent lips."

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi *were* an hundred thirty and seven years.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi according to their generations.

20 And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; Korah, and Nepheg and Zichri.

22 And the sons of Uzziel; Mishaël, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph; these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him Phinehas: these *are* the heads of the fathers of the Levites according to their families.

26 These *are* that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?



## Chapter 7

<sup>1</sup> Moses encouraged to go to Pharaoh. <sup>7</sup> His age. <sup>8</sup> His rod is turned into a serpent. <sup>11</sup> The sorcerers do the like. <sup>13</sup> Pharaoh's heart is hardened. <sup>14</sup> God's message to Pharaoh. <sup>19</sup> The river is turned into blood.

**A**ND the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

<sup>2</sup> Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

<sup>3</sup> And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt.

<sup>4</sup> But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments.

<sup>5</sup> And the Egyptians shall know that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

<sup>6</sup> And Moses and Aaron did as the LORD commanded them, so did they.

<sup>7</sup> And Moses *was* fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

<sup>8</sup> ¶ And the LORD spake unto Moses and unto Aaron, saying,

<sup>9</sup> When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast *it* before Pharaoh, and it shall become a serpent.

<sup>10</sup> ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

<sup>11</sup> Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

<sup>12</sup> For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

<sup>13</sup> And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

<sup>14</sup> ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

<sup>15</sup> Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

<sup>16</sup> And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldest not hear.

<sup>17</sup> Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of wood*, and in *vessels of stone*.

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh and in the sight of his servants; and all the waters that *were* in the river were turned to blood.

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

## Chapter 8

1 Frogs are sent. 8 Pharaoh saith to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

**A**ND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:

4 And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

7 And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow. And he said, *Be it* according to thy word: that thou mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land stank.

15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, *This is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send swarms of *flies* upon thee, and upon thy servants, and upon thy people, and

into thy houses: and the houses of the Egyptians shall be full of swarms of *flies*, and also the ground whereon they *are*.

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of *flies* shall be there; to the end thou mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division between my people and thy people: to-morrow shall this sign be.

24 And the LORD did so; and there came a grievous swarm of *flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of *flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, It is not meet so to do; for we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.

28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: intreat for me.

29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of *flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms of *flies* from Pharaoh, from his servants, and from his people; there remained not one.

32 And Pharaoh hardened his heart at this time also, neither would he let the people go.

## Chapter 9

<sup>1</sup> The murrain of beasts.    <sup>8</sup> The plague of boils and blains.    <sup>13</sup> His message about the hail.    <sup>22</sup> The plague of hail.    <sup>27</sup> Pharaoh saith to Moses, 35 but yet is hardened.

**W**HEN the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall sever between the cattle of Israel and the



cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

11 And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence: and thou shalt be cut off from the earth.

16 And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power: and that my name may be declared throughout all the earth.

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, *and* gather thy cattle, and all that thou hast in the field; *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground<sup>1</sup>; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for *it is* enough) that there be no *more* mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled.<sup>2</sup>

32 But the wheat and the rye were not smitten: for they *were* not grown up.

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken by Moses.

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<sup>1</sup>The Revised Version reads "the fire ran down into the earth." <sup>2</sup>The new American Revision abandons this old English word "bolled" and says "in bloom."

## Chapter 10

<sup>1</sup> God threateneth to send locusts. <sup>7</sup> Pharaoh, moved by his servants, inclineth to let the Israelites go. <sup>12</sup> The plague of the locusts. <sup>16</sup> Pharaoh saith to Moses. <sup>21</sup> The plague of darkness. <sup>24</sup> Pharaoh saith unto Moses, <sup>27</sup> but is yet hardened.

**A**ND the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go that they may serve me.

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the locusts into thy coast:

5 And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field:

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but who are they that shall go?*

9 And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: look *to it*; for evil *is* before you.<sup>1</sup>

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all

<sup>1</sup>Pharaoh's meaning is that he will not let them go and take their children; he hopes the LORD will be as hard to them as he is, and then threatens them.

*that* night; and when it was morning, the east wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you.

17 Now therefore forgive, I pray thee, my sin only this once, and intreat the LORD your God, that he may take away from me this death only.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea; there remained not one locust in all the coasts of Egypt.

20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our cattle also shall go with us; there shall not an hoof be left behind; for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD until we come thither.

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well, I will see thy face again no more.



## Chapter 11

<sup>1</sup> God's message to the Israelites to borrow jewels of their neighbours. <sup>4</sup> Moses threateneth Pharaoh with the death of the firstborn.

**A**ND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely thrust you out hence altogether.

<sup>2</sup> Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

<sup>3</sup> And the LORD gave the people favour in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

<sup>4</sup> And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

<sup>5</sup> And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that *is* behind the mill; and all the firstborn of beasts.

<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

<sup>7</sup> But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

<sup>8</sup> And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out. And he went out from Pharaoh in a great anger.

<sup>9</sup> And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

<sup>10</sup> And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

## Chapter 12

<sup>1</sup> The beginning of the year is changed. <sup>3</sup> The passover is instituted. <sup>11</sup> The rite of the passover. <sup>15</sup> Unleavened bread. <sup>29</sup> The firstborn are slain. <sup>31</sup> The Israelites are driven out of the land. <sup>37</sup> They come to Succoth. <sup>43</sup> The ordinance of the passover.

**A**ND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

<sup>2</sup> This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.<sup>1</sup>

<sup>3</sup> ¶ Speak ye unto all the congregation of Israel, saying, In the

<sup>1</sup>This was the first spring month, corresponding roughly to our April.

tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.<sup>1</sup>

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: *it is* the LORD's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: *I am* the LORD.

13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

<sup>1</sup>Revised Version, "the inwards thereof."

18 ¶ In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron; so did they.

29 ¶ And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that *was* in the dungeon; and all the firstborn of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians: and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

33 And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment:

36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required*. And they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, beside children.

38 And a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years.

41 And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A foreigner and an hired servant shall not eat thereof.

46 In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

47 All the congregation of Israel shall keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.



51 And it came to pass the selfsame day, *that* the LORD did bring the children of Israel out of the land of Egypt by their armies.

## Chapter 13

1 The firstborn are sanctified to God. 3 The memorial of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carry Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

**AND** the LORD spake unto Moses, saying,

2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it is mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

4 This day came ye out in the month Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

6 Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth; for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the male *shall be* the LORD's.

13 And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem.

14 ¶ And it shall be when thy son asketh thee, in time to come,

saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the first-born of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the firstborn of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, *through* the way of the wilderness of the Red Sea: and the children of Israel went up harnessed<sup>1</sup> out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

## Chapter 14

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmur. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red Sea, 23 which drowneth the Egyptians.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and the

<sup>1</sup>The Revised Version translates this word "armed;" it means "ranged in order of battle."





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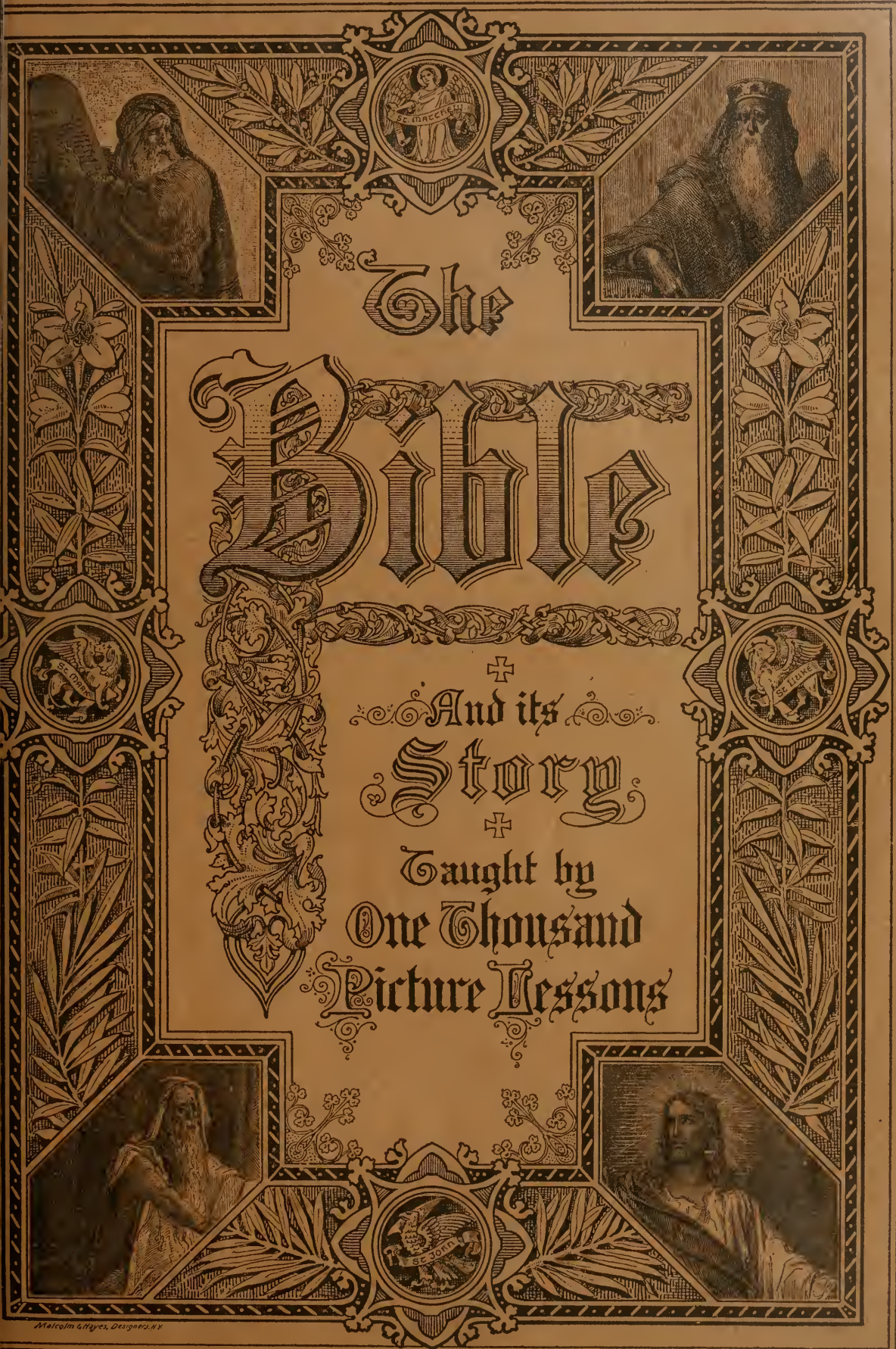
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2000年12月26日





## Rebekah's Charity

BY ALEXANDER CABANEL, THE RENOWNED  
FRENCH PAINTER OF ORIENTAL LIFE,  
DIED 1889.



*"And she hasted, and emptied her pitcher into the trough."—Gen., 24, 20.*

THE WHO thus came to the well-side in answer to Eliezer's prayer, was the very maiden he would have sought. She was Rebekah, a granddaughter of Abraham's brother, "and the damsel was very fair to look upon; neither was she selfish, nor indifferent to the need of the weary man and of his outworn beasts. "And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done linking.

"And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

"And the man wondering at her held his peace." He must have felt that God had sent him "most generous and beautiful answer to his prayer.

The wayside view as here depicted by Cabanel may be contrasted with the preceding picture to emphasize how differently different minds have often conceived the biblical scenes. Cabanel paints the Syrian land as it is today, bare and almost treeless; Schirmer reconstructs it as it may have been in Abraham's time, before the spendthrift hand of man had stripped it of its wealth of verdure.














## The Home of Rebekah

BY HEINRICH SCHOPIN OR CHOPIN, A GERMAN  
ARTIST, DIED 1880.



*"And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah; he gave also to her brother."—Gen., 24, 53.*

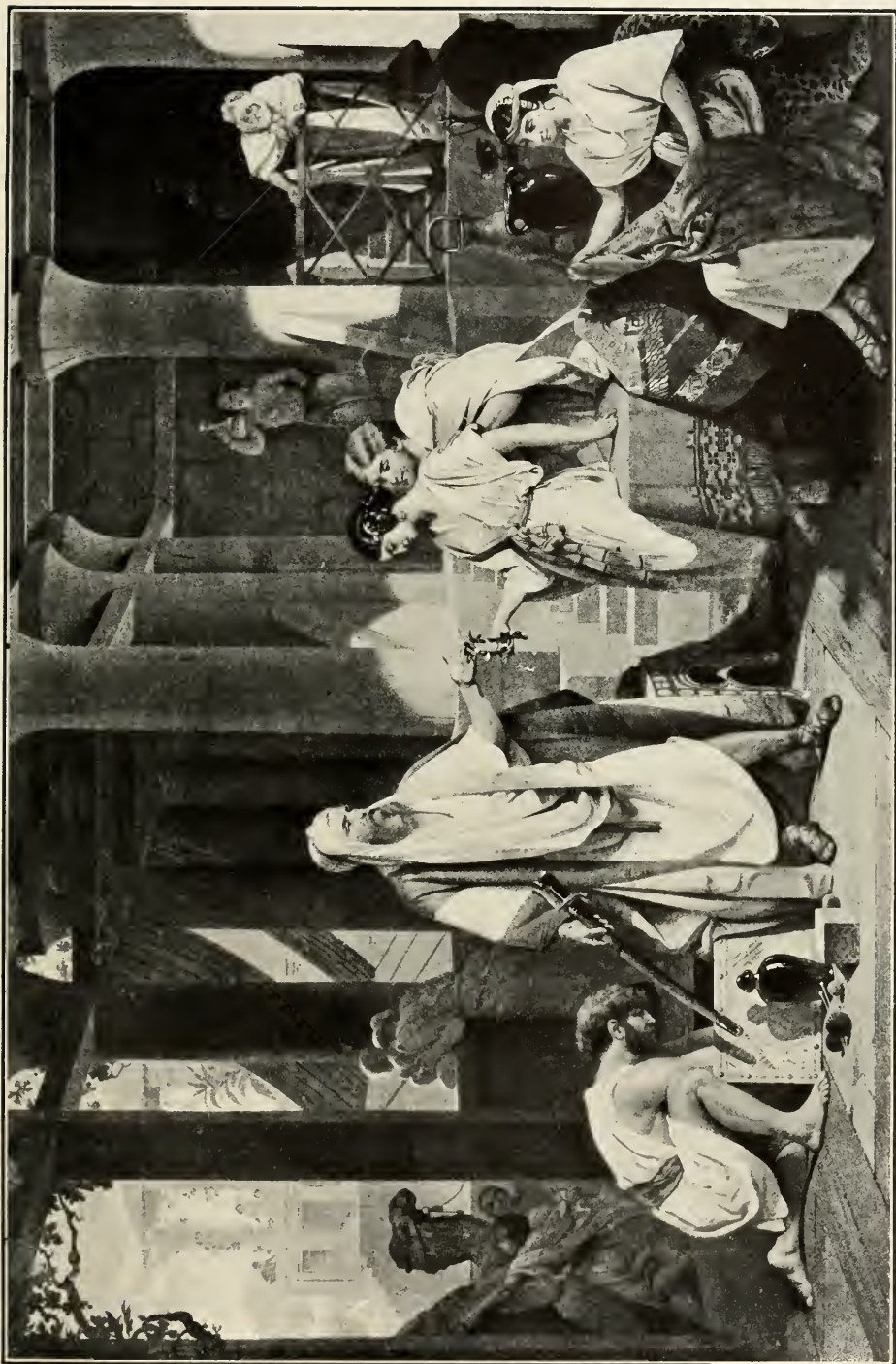
WHEN Eliezer learned that his fair waitress was of his master's own family, he set about accomplishing his mission in truly royal fashion. He presented to the maid a gold earring and two great heavy gold bracelets. Then he told her who he was, and asked for lodging in her father's house. Rebekah ran home in wonderment, told her tale and showed her splendid gifts; and her brother Laban, the active head of the household, hastened to welcome Eliezer, brought him home and offered him a feast. "But he said, I will not eat, until I have told mine errand. And he said, Speak on."

The servant spoke fully and nobly. When he told of his prayer and its answer, the kindred of Rebekah were awed, saying, "The thing proceedeth from the Lord." Eliezer's fear from the start had been that no woman would venture forth with him alone upon the dangerous return journey. So now he scattered gifts plentifully among Rebekah's people, declaring that he must return at once, and carry the damsel with him. "And they said, We will call the damsel, and inquire at her mouth.

"And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go."














## Rebekah Sees Isaac

FROM THE BIBLICAL SERIES BY JULIUS SCHNORR.



*"What man is this that walketh in the field to meet us."—Gen., 24, 65.*

**W**ISE and watchful, as well as strong and generous, is the personality of Rebekah, as presented to us in the Bible. She had ventured boldly on the journey with Eliezer; but she would not seem cheap to the eyes of her promised husband. Hence she was on the watch as they approached Hebron, and she was the first to discern a stranger who approached them. It was Isaac. He was not apparently expecting that Eliezer would so soon return, but had come up from "the south country" to await him. A quiet, thoughtful man, this Isaac! He "went out to meditate in the field at the eventide, and he lifted up his eyes, and saw, and, behold, the camels were coming."

Rebekah inquired of Eliezer who this man was; and, on learning, she dismounted from her camel, "took a veil, and covered herself." Thus Isaac came upon her; "and Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death."









## The Death of Jonathan

THE DEATH OF JONATHAN, A TRAGEDY, IN FIVE ACTS.

BY JONATHAN SWIFT, ESQ.

LONDON,


1705.

Printed by J. Sturges, at the Sign of the Crown, in St. Dunstons Church-yard, near the North-Door.

**A** TRAGEDY, IN FIVE ACTS. BY JONATHAN SWIFT, ESQ. LONDON, 1705. PRINTED BY J. STURGES, AT THE SIGN OF THE CROWN, IN ST. DUNSTONS CHURCH-YARD, NEAR THE NORTH-DOOR.

THE DEATH OF JONATHAN, A TRAGEDY, IN FIVE ACTS. BY JONATHAN SWIFT, ESQ. LONDON, 1705. PRINTED BY J. STURGES, AT THE SIGN OF THE CROWN, IN ST. DUNSTONS CHURCH-YARD, NEAR THE NORTH-DOOR.





## The Death of Abraham

THE LAST IN THE CELEBRATED LANDSCAPE SERIES  
OF ABRAHAM, BY JOHANN WILHELM  
SCHIRMER.



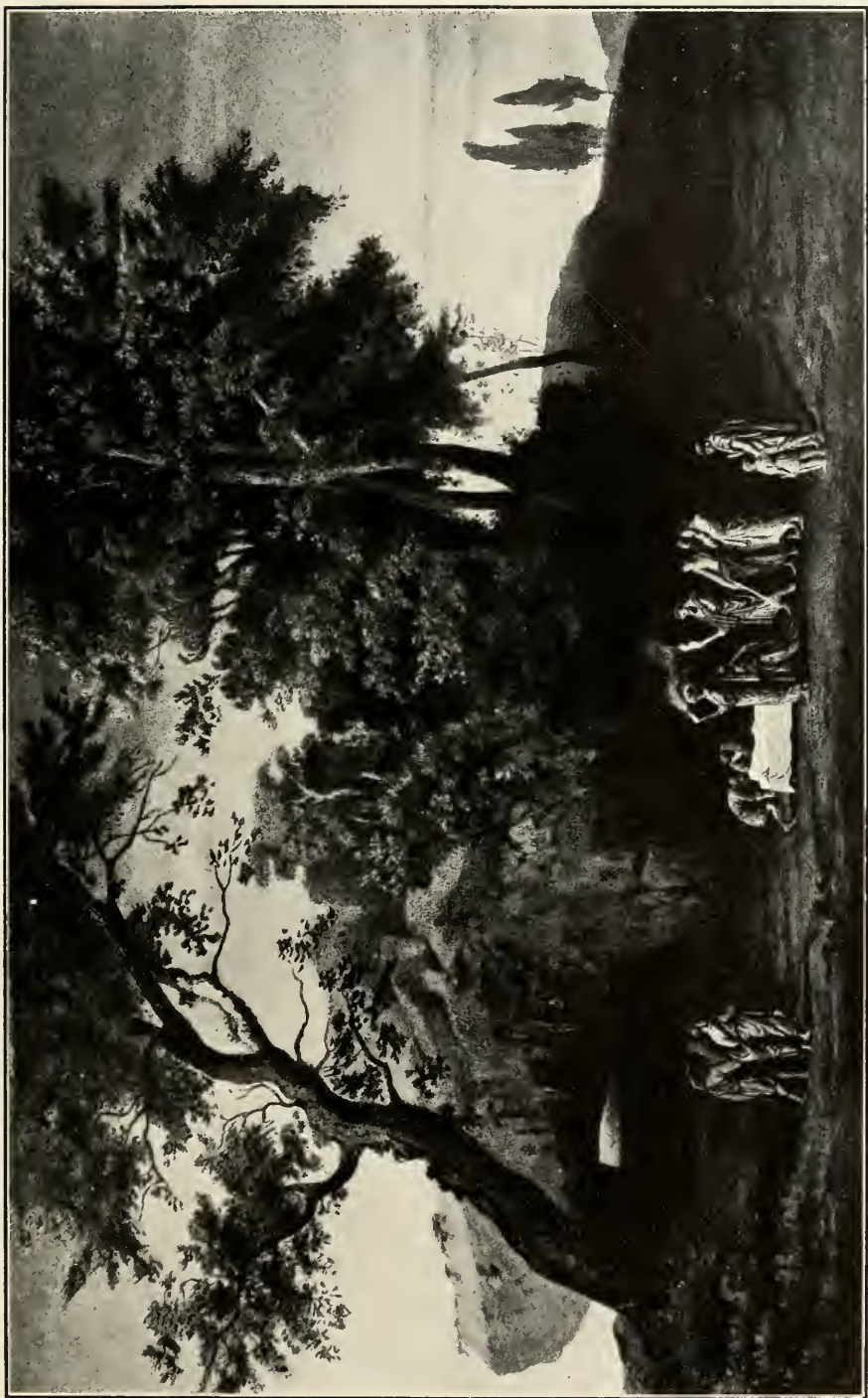
*"And his sons Isaac and Ishmael buried him in the cave of Machpelah."—Gen., 25, 9.*

**A**BRAHAM lived to the "good old age" of a hundred and seventy-five, surviving nearly forty years after Sarah's death. He wedded another wife, Keturah, and had several sons; but these never took the place of Isaac in his heart. As the younger sons grew up he "sent them away" with gifts; and at his death he "gave all that he had to Isaac." Isaac, the peace-lover, seems even to have made friends with the wild Ishmael, the desert "archer"; for we read that these two sons united in the burial services of their father, when he was placed by the side of Sarah, his first wife and kinswoman, in the cave which he had bought.

Schirmer's picture of the scene suggests a vagueness and grandeur of space and mystery well in keeping with the burial of him who had been the chief friend of God. Abraham is the strongest and most powerfully outlined figure in the book of Genesis, the vigorous, loyal, resolute man, clear of brain, pure of heart and steadfast of will. Around him are grouped other striking types. Sarah the capable, self-assertive "princess," Eliezer the devoted servant, Isaac the obedient son, Lot the man well-meaning but not over-wise.













## God's Command to Isaac

AFTER RAPHAEL'S PICTURE IN THE BIBLICAL  
SERIES AT THE VATICAN.



*"And the Lord appeared unto him, and said, Go not down into Egypt."—Gen., 26, 2.*

**I** SAAC is the second of the chosen patriarchs, inheritor from Abraham of his position as "friend of God." Isaac's figure is much overshadowed by that of his stronger father, and again by that of his craftier son. Even his wife Rebekah stands out clearer to view than he. Isaac was ever the retiring, thoughtful man, "walking with God" in very truth, and patiently tender toward the offenses of men. It has even been suggested that his quiet life weakened him, made him over-fond of ease and comfort, unready to assert himself.

We find only one record of God's interposing directly in Isaac's affairs, as He had so often done in Abraham's. There came a year of bad crops and famine in Palestine, and Isaac thought to do as his father had, and travel with his household to the fertile riverland of Egypt. But God prevented him, promising that he would make Palestine sufficiently fertile, and bidding Isaac not to leave it. So Isaac obeyed and dwelt near Gerar, the southern citadel of the Philistines. Here his harvests prospered so amazingly that all men saw that God was with him. His household grew so great that there was no longer room for him in the Philistine kingdom, so he removed to Beersheba and established a city there.

And the king of the Philistines made a formal treaty of peace with Isaac, saying  
"thou art much mightier than we."














## Isaac Blesses Jacob

BY GERRIT WILLEMSZ HORST, A DUTCH MASTER  
OF THE SIXTEENTH CENTURY. THE ORIGINAL IS IN THE BERLIN GALLERY.



*"The voice is Jacob's voice, but the hands are the hands of Esau."—Gen., 27, 22.*

**E**VEN as Sarah had waited long for a child, so had Rebekah, Isaac's wife, to wait. At length two sons came to her at once. The elder twin was named Esau, which means the hairy one. The younger was called Jacob, which means he who holds another by the heel; because even as he was born he clutched his brother's heel. In later years men gave an evil significance to his name, for always Jacob was clutching others to get the better of them, so they said his name meant "the supplanter."


As the elder born, Esau had first claim upon his father's estates and on his blessing, a blessing which in this case meant far more than in ordinary families, since Isaac was so intimate with God. Hence Jacob envied Esau, who valued his birthright so little that once he sold it to Jacob for a mess of pottage. Isaac gave no heed to this youthful bargain, and when the time came, sent Esau to bring venison of which to make a feast while Isaac blessed him. Rebekah, however, had determined to secure the coveted benediction for Jacob, her favorite. She urged and commanded the latter to go to his father in Esau's place, a trick made possible because Isaac had become almost blind. The scheme was successful, and Jacob was blessed. The unhappy story should be read in full in Genesis. This was Jacob's one great crime, by which both he and his mother ruined their lives.











## Esau's Despair

AFTER THE PAINTING BY RAPHAEL, IN THE  
LOGGIA OF THE VATICAN.



*"And Esau lifted up his voice, and wept."—Gen.,  
27, 38.*

**S**CARCELY had Jacob won his treacherous blessing, when Esau returned with the venison he had secured for his father. Isaac, despite his blindness, realized almost instantly what had happened. He was both grieved and angry, yet he saw that since this deed was accomplished it must be the Will of God. He did not curse Jacob, as a more fiery man might have done; instead he "trembled very exceedingly," and insisted "yea, and he shall be blessed."

Intensely pathetic is the scene that follows between the aged father and his favorite son. Esau "cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father." Isaac repeated that the blessing was already given, but Esau persisted, "Is not he rightly named Jacob? for he hath supplanted me these two times." Isaac told in sorrow all he had promised Jacob, "Behold, I have made him thy lord, and all his brethren have I given to him for servants . . . and what shall I do now unto thee, my son?"

"And Esau said unto his father, Hast thou but one blessing, my father? Bless me, even me also, O my father. And Esau lifted up his voice, and wept."
















## The Dream of Jacob

BY SALVATORE RUSA, THE MOST CELEBRATED  
MASTER OF THE NEAPOLITAN SCHOOL.

✦  
*"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."—Gen., 28, 12.*

JACOB'S trickery against his father and his brother had seemed successful, yet in the end it overturned the trickster's entire course of life, and robbed him of much that he had desired. If Isaac was ready to acquiesce in the results of the fraud, Esau was not. He hated Jacob and threatened to slay him; so that Rebekah, seeing all that might follow, feared lest she should lose both her sons. She planned to send Jacob away, but not daring to tell all her reasons to her deceived husband, she spoke only of Jacob's marriage. Esau had already wedded twice, two women of Canaan, whose loose ways pleased Rebekah but little. Now she suggested that Jacob be sent to find a wife, as his father had done, among her own kinsfolk at Haran.

Jacob set forth alone, and coming at night to a place which he named Beth-el, he slept there, with a stone for a pillow. Here in a dream he saw angels ascending a ladder into heaven, while at the summit stood God; and God told him that because of His friendship for Abraham and Isaac, He would now take Jacob also under His protection. Then Jacob awoke. Yet he, in his sinfulness, could take no such joy in God's presence and promise as his fathers had taken. Instead he was afraid; and cried out, saying, "How dreadful is this place."













## Jacob Meets Rachel

BY WILLIAM DYCE, R. A., AN ENGLISH ARTIST.  
DIED 1864.



*"And Jacob kissed Rachel, and lifted up his voice, and wept."—Gen., 29, 11.*

SO JACOB came to Haran; and he paused, even as Eliezer had paused, by a well outside the city. But this was a well farther away among the fields, where shepherds watered their flocks. He inquired for his mother's people; and the shepherds pointed to where Rachel was coming with her flock to the well. Jacob with his usual craft hurried the shepherds away so that he remained alone, to help Rachel water her sheep and then tell her who he was. She welcomed him gladly with a kiss, and ran to tell her father.

This father was Laban, the brother of Rebekah, who had given the latter to be Isaac's wife. Laban was a man of Jacob's own type, well-meaning perhaps at heart, and bold where need be, but full of guile and trickery. The two men were not ill-matched. At first Laban had all the advantage of their intercourse; for Jacob was after all but an ignorant country lad, and besides he had fallen at first sight deeply in love with Rachel. The purest, noblest, strongest sentiment of his life had come to him there by the well when he had kissed his cousin. For her sake he forgot his own home and prospects and remained in Haran.













## Rachel and Leah

BY ANDREA APPIANI, AN ITALIAN PAINTER.  
DIED 1817.



*"Leah was tender-eyed; but Rachel was beautiful and well favoured."—Gen., 29, 17.*

**L**ABAN brought Jacob joyfully to his house, and there presented him to his older daughter, Leah. Leah was gentle and "tender-eyed," a phrase which some commentators have unhappily suggested may mean sore-eyed or squinting; but one hates to think of this disfigurement as added to the misery of the unhappy Leah. Jacob thought little of her, for his heart was already gone out to Rachel. He promptly offered to serve Laban seven years for the younger sister's hand. The father consented, and the years sped by, seeming to Jacob "but a few days, for the love he had to her." When, however, the time was completed, Laban had the wedding held at night, and cunningly substituted Leah for Rachel in the ceremony; nor did Jacob know of the deceit until the next day. He was enraged; but Laban pacified him by giving him Rachel also to be his wife, on condition that he should serve yet another seven years in repayment.

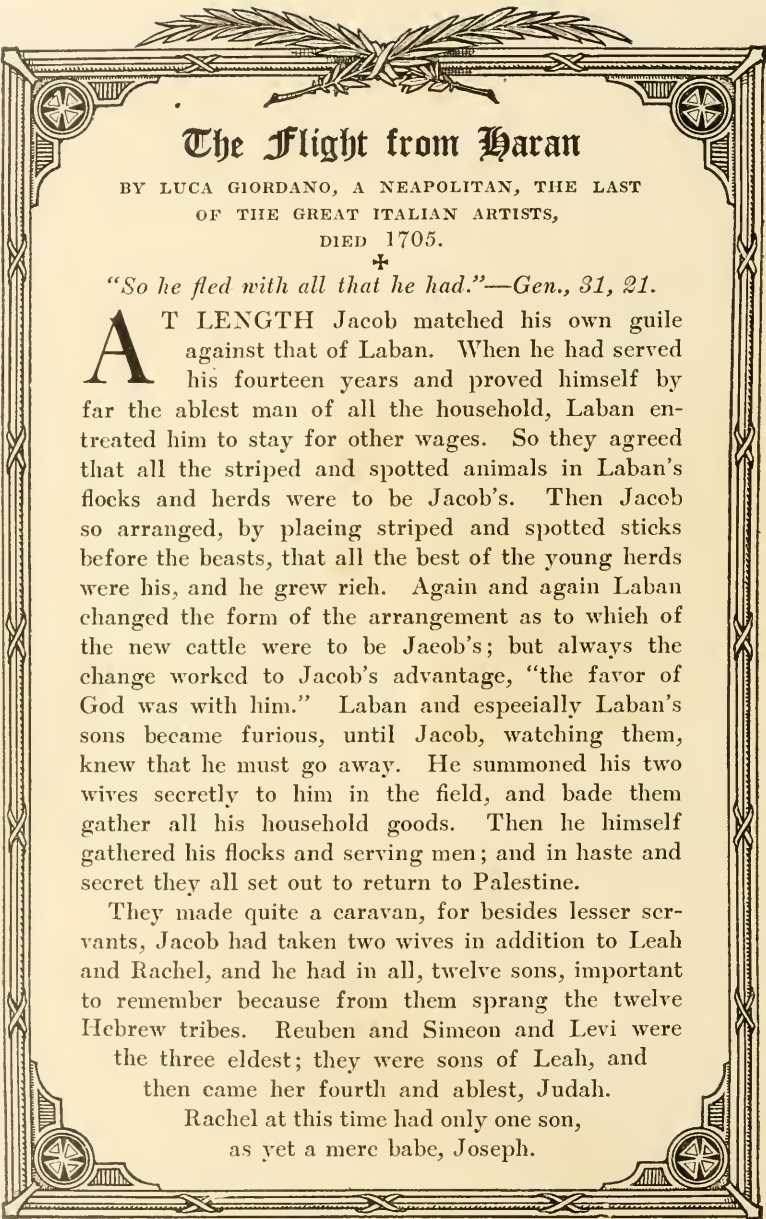
Thus both the daughters were wedded to Jacob. Leah's lot, however, was sad indeed; for he loved her not. She gave him four sons and afterwards other children, while Rachel for a long time had none; yet Jacob clung to Rachel, and at length he openly hated Leah. She sank to be little more than a servant in the household.











## The Flight from Haran

BY LUCA GIORDANO, A NEAPOLITAN, THE LAST  
OF THE GREAT ITALIAN ARTISTS,  
DIED 1705.

✦  
*"So he fled with all that he had."—Gen., 31, 21.*

**A**T LENGTH Jacob matched his own guile against that of Laban. When he had served his fourteen years and proved himself by far the ablest man of all the household, Laban entreated him to stay for other wages. So they agreed that all the striped and spotted animals in Laban's flocks and herds were to be Jacob's. Then Jacob so arranged, by placing striped and spotted sticks before the beasts, that all the best of the young herds were his, and he grew rich. Again and again Laban changed the form of the arrangement as to which of the new cattle were to be Jacob's; but always the change worked to Jacob's advantage, "the favor of God was with him." Laban and especially Laban's sons became furious, until Jacob, watching them, knew that he must go away. He summoned his two wives secretly to him in the field, and bade them gather all his household goods. Then he himself gathered his flocks and serving men; and in haste and secret they all set out to return to Palestine.

They made quite a caravan, for besides lesser servants, Jacob had taken two wives in addition to Leah and Rachel, and he had in all, twelve sons, important to remember because from them sprang the twelve Hebrew tribes. Reuben and Simeon and Levi were the three eldest; they were sons of Leah, and then came her fourth and ablest, Judah.

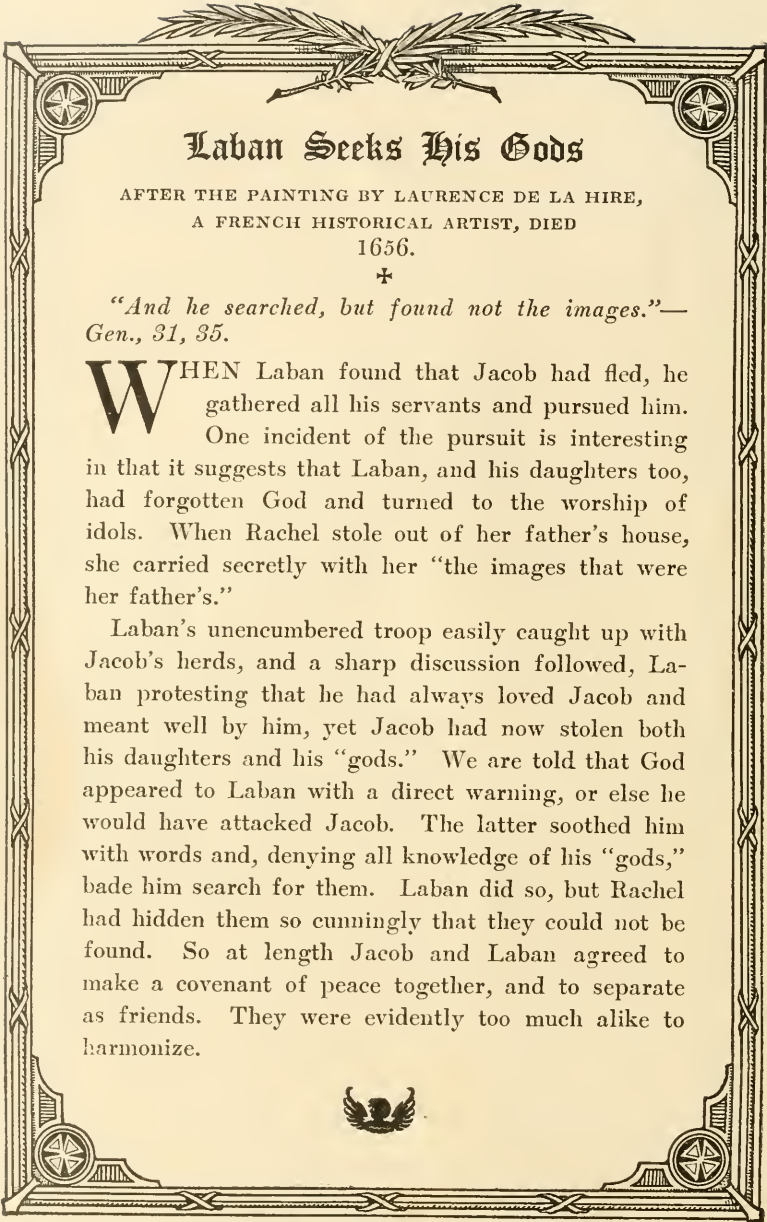
Rachel at this time had only one son,  
as yet a mere babe, Joseph.











## Laban Seeks His Gods

AFTER THE PAINTING BY LAURENCE DE LA HIRE,  
A FRENCH HISTORICAL ARTIST, DIED  
1656.



*"And he searched, but found not the images."—  
Gen., 31, 35.*

**W**HEN Laban found that Jacob had fled, he gathered all his servants and pursued him. One incident of the pursuit is interesting in that it suggests that Laban, and his daughters too, had forgotten God and turned to the worship of idols. When Rachel stole out of her father's house, she carried secretly with her "the images that were her father's."

Laban's unencumbered troop easily caught up with Jacob's herds, and a sharp discussion followed, Laban protesting that he had always loved Jacob and meant well by him, yet Jacob had now stolen both his daughters and his "gods." We are told that God appeared to Laban with a direct warning, or else he would have attacked Jacob. The latter soothed him with words and, denying all knowledge of his "gods," bade him search for them. Laban did so, but Rachel had hidden them so cunningly that they could not be found. So at length Jacob and Laban agreed to make a covenant of peace together, and to separate as friends. They were evidently too much alike to harmonize.







heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him:

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the LORD



caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand and on their left.

23 ¶ And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

## Chapter 15

1 Moses' song. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree sweeteneth them. 27 At Etim are twelve wells, and seventy palm-trees.



HEN sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.<sup>1</sup>

2 The LORD *is* my strength and song, and he is become my salvation: he *is* my God, and I will prepare him an habitation; my father's God, and I will exalt him.

3 The LORD *is* a man of war: the LORD *is* his name.

<sup>1</sup>In the Revised Version these verses are printed as a chant, from verse 2 through 18, and also verse 21.



4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, *which* consumed them as stubble.

8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchest out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O LORD, till the people pass over, *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them, Sing ye to the LORD, for he hath

triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

## Chapter 16

1 The Israelites come to Sin. 2 They murmur for want of bread. 4 God promiseth them bread from heaven. 11 Quails are sent, 14 and manna. 16 The ordering of manna. 25 It was not to be found on the sabbath. 32 An omer of it is preserved.

**A**ND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, *and* when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even

then shall ye know that the LORD hath brought you out from the land of Egypt:

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be*, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I *am* the LORD your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoarfrost on the ground.

15 And when the children of Israel saw *it*, they said one to another, It *is* manna: for they wist not what it *was*. And Moses said unto them, This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer<sup>1</sup> for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered twice

<sup>1</sup>Somewhat over two quarts.

as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

23 And he said unto them, *This is that* which the LORD hath said, *To-morrow is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake *to-day*, and seethe that ye will seethe<sup>1</sup>; and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it *was* like coriander-seed, white; and the taste of it *was* like wafers made with honey.

32 ¶ And Moses said, *This is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the Testimony,<sup>2</sup> to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.

## Chapter 17

1 The people murmur for water at Rephidim. 5 God sendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moses' hands. 15 Moses buildeth the altar Jehovah-nissi.

**A**ND all the congregation of the children of Israel journeyed from the wilderness of Sin, after<sup>3</sup> their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

<sup>1</sup>Seethe means boil.

<sup>2</sup>That is, beside the ark, which was built later to contain the tablets of the Law.

<sup>3</sup>The Revised Version says "by their journeys."



2 Wherefore the people did chide<sup>1</sup> with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses' hands *were* heavy: and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it Jehovah-nissi:<sup>2</sup>

16 For he said, Because the LORD hath sworn *that* the LORD *will* have war with Amalek from generation to generation.

<sup>1</sup>The word "chide" should really be translated with the Revised Version "strive" through this and the following verses. <sup>2</sup>Jehovah-nissi may be translated, Jehovah is my banner.

## Chapter 18

<sup>1</sup> Jethro bringeth to Moses his wife and two sons. <sup>7</sup> Moses entertaineth him. <sup>13</sup> Jethro's counsel is accepted.  
<sup>27</sup> Jethro departeth.

**W**HEN Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

<sup>2</sup> Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,

<sup>3</sup> And her two sons; of which the name of the one *was* Gershom; for he said, I have been an alien in a strange land:

<sup>4</sup> And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh:

<sup>5</sup> And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God:

<sup>6</sup> And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

<sup>7</sup> ¶ And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* welfare; and they came into the tent.

<sup>8</sup> And Moses told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had come upon them by the way, and *how* the LORD delivered them.

<sup>9</sup> And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

<sup>10</sup> And Jethro said, Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

<sup>11</sup> Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them.

<sup>12</sup> And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

<sup>13</sup> ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

<sup>14</sup> And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

<sup>15</sup> And Moses said unto his father-in-law, Because the people come unto me to inquire of God:

<sup>16</sup> When they have a matter, they come unto me; and I judge

between one and another, and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, the thing that thou doest *is* not good.

18 Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavy for thee; thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

24 So Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And Moses let his father-in-law depart; and he went his way into his own land.

## Chapter 19

1 The people come to Sinai. 3 God's message by Moses unto the people out of the mount. 8 The people's answer returned again. 10 The people are prepared against the third day. 12 The mountain must not be touched. 16 The fearful presence of God upon the mount.

**I**N THE third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

3 And Moses went up unto God, and the LORD called unto him out

of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself.

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine:

6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it; whosoever touches the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day: come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.



20 And the LORD come down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze and many of them perish.

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedest us, saying, Set bounds about the mount and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

## Chapter 20

1The ten commandments. 18The people are afraid. 20Moses comforteth them. 22Idolatry is forbidden. 24Of what sort the altar should be.

**A**ND God spake all these words, saying,

2 I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of *any thing* that *is* in heaven above,<sup>1</sup> or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous<sup>2</sup> God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;

6 And shewing mercy unto thousands<sup>3</sup> of them that love me, and keep my commandments.

7 Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For *in* six days the LORD made heaven and earth, the sea,

<sup>1</sup>The Revised Version alters the second phrase of this commandment to "nor the likeness of any form that is in the heaven above." The American Revision restores the older reading except for the word "nor."  
<sup>2</sup>The apostle Paul says in his second epistle to the Corinthians (11, 2) "I am jealous over you with godly jealousy \* \* \* lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted."  
<sup>3</sup>Or "unto a thousand generations."

and all that in them *is*, and rested the seventh day wherefore the LORD blessed the sabbath day, and hallowed it.

12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou shalt not kill.<sup>1</sup>

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die.

20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

25 And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

## Chapter 21

1 Laws for men-servants. 5 For the servant whose ear is bored. 7 For women-servants. 12 For manslaughter. 16 For stealers of men. 17 For cursers of parents. 18 For smiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occasion of harm.



OW these *are* the judgments<sup>2</sup> which thou shalt set before them.

2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3 If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

<sup>1</sup>The English Revision phrased this "Thou shalt do no murder." The American Revision restores the older translation. <sup>2</sup>Here begins what is sometimes called the Book of Judgments, that is of the laws governing social usages among men. It extends through chapter 22, verse 17, after which the more general law continues amplifying its teachings of righteousness.

4 If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto the judges<sup>1</sup>; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife*; her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand; then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And he that curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him* be quit: only he shall pay *for* the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished; for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow; he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

<sup>1</sup>The Revised Version in this and the following passages says "unto God."

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.

28 ¶ If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be quit*.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or a maid-servant; he shall give unto their master thirty shekels of silver,<sup>1</sup> and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it good*, and give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

## Chapter 22

<sup>1</sup> Of theft. <sup>5</sup> Of damage. <sup>7</sup> Of trespasses. <sup>14</sup> Of borrowing. <sup>16</sup> Of fornication. <sup>18</sup> Of witchcraft. <sup>19</sup> Of beastiality. <sup>20</sup> Of idolatry. <sup>21</sup> Of strangers, widows, and fatherless. <sup>25</sup> Of usury. <sup>26</sup> Of pledges. <sup>28</sup> Of reverence to magistrates. <sup>29</sup> Of the firstfruits.

**I**F A man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 ¶ If a thief be found breaking up,<sup>2</sup> and be smitten that he die, *there shall no blood be shed* for him.

3 If the sun be risen upon him, *there shall be blood shed* for him; *for* he should make full restitution; if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

<sup>1</sup>The silver shekel was about sixty cents; but money was much more valuable in early days. <sup>2</sup>Revised Version, "breaking in."



5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith*; he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which *another* challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing *it*:

11 *Then* shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be stolen from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring it *for* witness, and he shall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it, he shall surely make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.

17 If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

20 ¶ He that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt.

22 ¶ Ye shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry;

24 And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

25 ¶ If thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only, it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ Thou shalt not revile the gods, nor curse the ruler of thy people.

29 ¶ Thou shalt not delay to *offer* the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be holy men unto me: neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

## Chapter 23

1 Of slander and false witness. 3, 6 Of justice. 4 Of charitableness. 10 Of the year of rest. 12 Of the Sabbath. 13 Of idolatry. 14 Of the three feasts. 18 Of the blood and the fat of the sacrifice. 20 An Angel is promised, with a blessing, if they obey him.

**C**HOU shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou shalt not follow a multitude to *do* evil; neither shalt thou speak in a cause to decline after many to wrest *judgment*:<sup>1</sup>

3 ¶ Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

9 ¶ Also thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the

<sup>1</sup>To "decline after" here means to "turn after;" that is one must not turn after the multitude, be swept from what he thinks is just, nor awed into silence, by their clamor. Neither must he, according to the next verse, bend the law so as to show extra favor to the poor.

poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy oliveyard.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.

13 And in all *things* that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.

15 Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

16 And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year all thy males shall appear before the LORD God.

18 Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.

19 The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold, I send an Angel before thee, to keep thee in the way and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy<sup>1</sup> all the people

<sup>1</sup>The Revised Version changes "destroy" to "discomfort."

to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

28 And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And I will set thy bounds from the Red Sea even unto the sea<sup>1</sup> of the Philistines, and from the desert unto the river<sup>1</sup>: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

## Chapter 24

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mountain, where he continueth forty days and forty nights.

**A**ND he said unto Moses, Come up unto the LORD, thou and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.

2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet

<sup>1</sup> "The river" usually meant to the Hebrews the great Euphrates River.



as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.<sup>1</sup>

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moses went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights,

## Chapter 25

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubims. 23 The table, with the furniture thereof. 31 The candlestick, with the instruments thereof.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And blue, and purple, and scarlet, and fine linen, and goats' hair,

5 And rams' skins dyed red, and badgers' skins, and shittim wood,<sup>2</sup>

6 Oil for the light, spices for anointing oil, and for sweet incense,

7 Onyx stones, and stones to be set in the ephod,<sup>3</sup> and in the breastplate.

8 And let them make me a sanctuary; that I may dwell among them.

9 According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

<sup>1</sup>The Revised Version makes the last clause here apply to the sapphire, as being like heaven in its clearness. <sup>2</sup>The shittah tree, from which comes the plural form, shittim, was probably the acacia. It is so translated throughout in the Revised Version. <sup>3</sup>The ephod was a part of the priestly garments used for the back and breast, a sort of loose vest. It is described in chapter twenty-eight.

10 ¶ And they shall make an ark of shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the testimony which I shall give thee.

17 And thou shalt make a mercy-seat of pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make a table of shittim wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them.

29 And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread<sup>1</sup> before me always.

31 ¶ And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops,<sup>2</sup> and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And look that thou make *them* after their pattern, which was shewed thee in the mount.

## Chapter 26

<sup>1</sup> The ten curtains of the tabernacle. <sup>7</sup> The eleven curtains of goats' hair. <sup>14</sup> The covering of rams' skins. <sup>15</sup> The boards of the tabernacle, with their sockets and bars. <sup>31</sup> The vail for the ark. <sup>36</sup> The hanging for the door.



MOOREOVER thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

<sup>1</sup>In Hebrew this is "bread of the face," unleavened bread which was to be always upon the table before the face of God. Particular directions in regard to the shewbread are given in Lev. 24, 5-9. <sup>2</sup>Knop means a knob or bud, an outstanding part.

3 The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold one of another.

6 And thou shalt make fifty taches<sup>1</sup> of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

<sup>1</sup>A tache is a clasp or bent hook, a buckle.



20 And for the second side of the tabernacle on the north side *there shall be* twenty boards:

21 And their forty sockets *of* silver; two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:

32 And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy.

34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim

wood, and overlay them with gold, *and their hooks shall be of gold:* and thou shalt cast five sockets of brass for them.

## Chapter 27

<sup>1</sup> *The altar of burnt offering, with the vessels thereof.* <sup>9</sup> *The court of the tabernacle inclosed with hangings and pillars.* <sup>18</sup> *The measure of the court.* <sup>20</sup> *The oil for the lamp.*

**T**ND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same; and thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his fleshhooks, and his firepans: all the vessels thereof thou shalt make of brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make four brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves of shittim wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to bear it.

8 Hollow with boards shalt thou make it: *as it was shewed thee in the mount, so shall they make it.*

9 ¶ And thou shalt make the court of the tabernacle: for the south side southward *there shall be* hangings for the court of fine twined linen of an hundred cubits long for one side:

10 And the twenty pillars thereof and their twenty sockets *shall be of* brass; the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred cubits long, and his twenty pillars and their twenty sockets of brass; the hooks of the pillars and their fillets of silver.

12 ¶ And for the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side of the gate *shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework: *and their pillars shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver; their hooks *shall be of* silver, and their sockets of brass.





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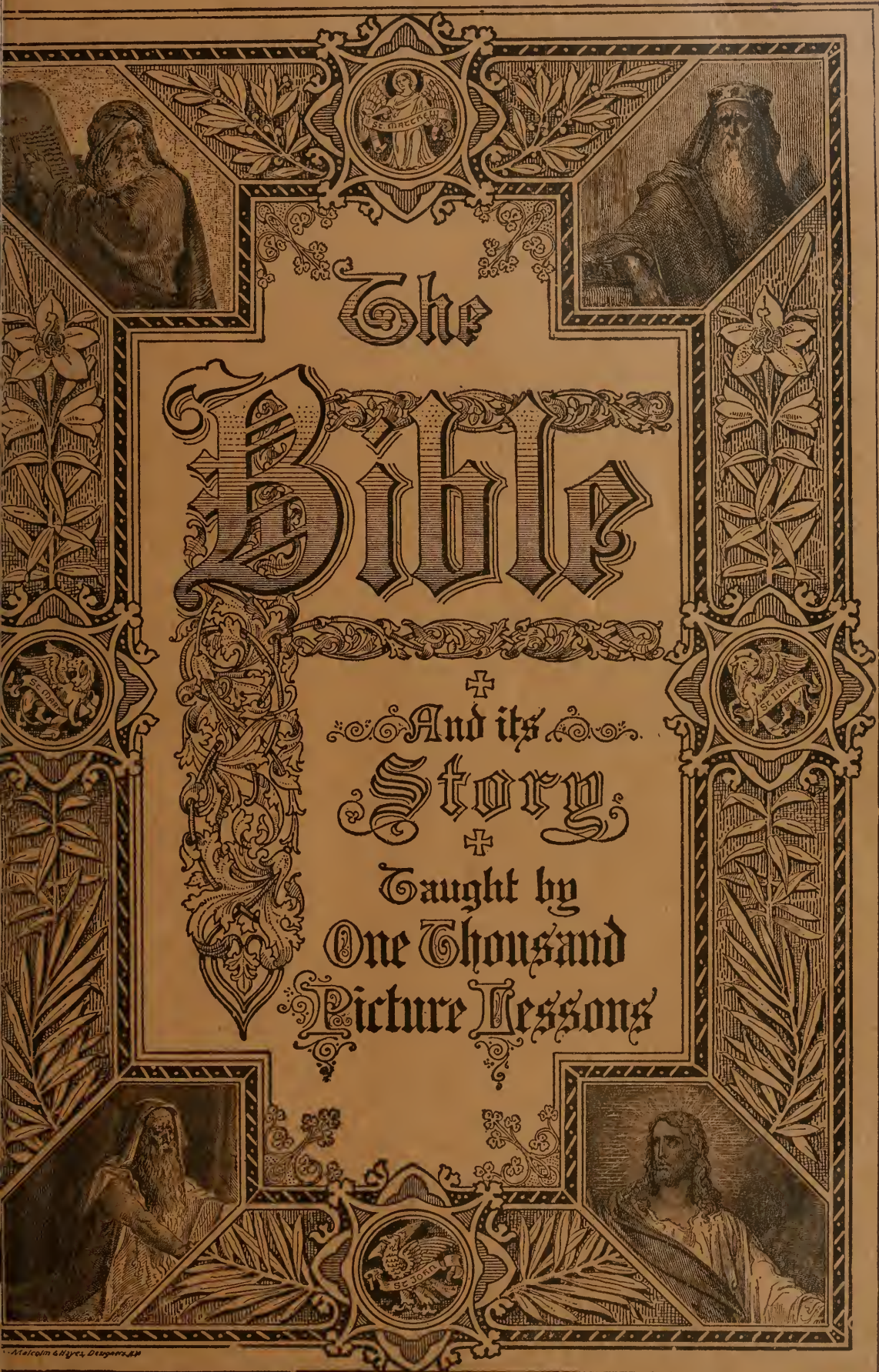
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## Jacob's Wrestling

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✠  
*"And there wrestled a man with him until the  
breaking of the day."—Gen., 32, 24.*

**M**OST mysterious of all the stories of Jacob is that of his wrestling with the angel; and many different explanations of it have been offered, religious, symbolical, metaphorical. As told in the Bible, the tale is simply this. Jacob, returning with all his garnered wealth toward Palestine, must have followed much the same route as did his grandfather Abraham, before him. From Syria he passed southward through Damascus and then by one of the eastern tributaries of the Jordan came down into its valley. Here he sent all of his people before him across the ford of a little stream called the Jabbok, while he remained alone all night upon the bank of the stream.

During the night an angel, or perhaps the Lord Himself, came as a man and wrestled with him. Jacob put forth all his bodily strength, but in the end his spiritual opponent paused and, merely touching Jacob's thigh, made him lame and helpless. Yet with his arms Jacob clung resolutely to his antagonist and refused to let him go, unless he would bless Jacob. Then the vision blessed him, and changed his name, as Abram's had been changed, saying "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed."







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## Jacob Meets Esau

AFTER THE PAINTING BY PETER PAUL RUBENS,  
THE CHIEF MASTER OF FLEMISH ART, DIED  
AT ANTWERP IN 1640.



*"And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him."—Gen., 33, 4.*

**A**S JACOB came home toward Palestine, his chief thought was of Esau. Esau had become a mighty man, ruler of all the land of Edom, the mountain district south of the Dead Sea. Did Esau still hate his brother for supplanting him? Might he, even after more than twenty years, avenge himself by plundering or slaying Jacob? These anxieties lay heavy upon Jacob the night of his wrestling. Already he had sent Esau word of his coming, but the messengers reported back to him only that Esau was hurrying to meet him with four hundred men. This might mean either war or welcome; and, sorely perplexed, Jacob, on the morning after his wrestling, sent forward many gifts. Then he ranged his people in order, putting Rachel and her son Joseph last. "And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother."

Perchance Esau's original intent had not been fully friendly; but when he found his former rival, "the supplanter," thus humbling himself before him, Esau's large heart opened itself to forgiveness. He embraced Jacob warmly, accepted his gifts, and even urged him to return with him and dwell in Edom.















## The Spoiling of Shechem

FROM AN OLD DUTCH PRINT BY W. SEWEL.

+

*"The sons of Jacob came upon the slain, and spoiled the city."—Gen., 34, 27.*

**D**ESPITE Esau's generous welcome, Jacob played craftily with him, not trusting to his seeming friendship. Jacob pretended that he would follow Esau to Esau's land; but instead he turned his household caravan suddenly westward, crossed the Jordan and so came, even as Abraham had come, to Sichem or Shechem in the promised land.

Here for the first time his older children showed themselves as men, and proved both guileful and hardy, like their father. Their sister Dinah, Leah's daughter, was injured and made captive by the chief young man or "prince" of the city of Shechem. The youth became infatuated with his captive, and wished to marry her; "and he was more honorable than all the house of his father." He persuaded the men of the city to agree to a general alliance of close friendship with Jacob's followers. To this covenant Jacob pretended to consent. Perhaps he really meant consent; but a few days later, the Shechemites being not only off guard but ill, Simeon and Levi, two of Dinah's brothers, with their followers, broke suddenly into the city, "and slew all the males." Apparently they did no plundering but only rescued their sister and bore her off in triumph. Then, however, came the other "sons of Jacob," eager for spoil, and took everything within the city, even carrying off the women and children as slaves.









Small and simple design

1





## Jacob Buries the Idols

AFTER THE PAINTING BY SEBASTIEN BOURDON,  
ONE OF THE FOUNDERS OF THE FRENCH  
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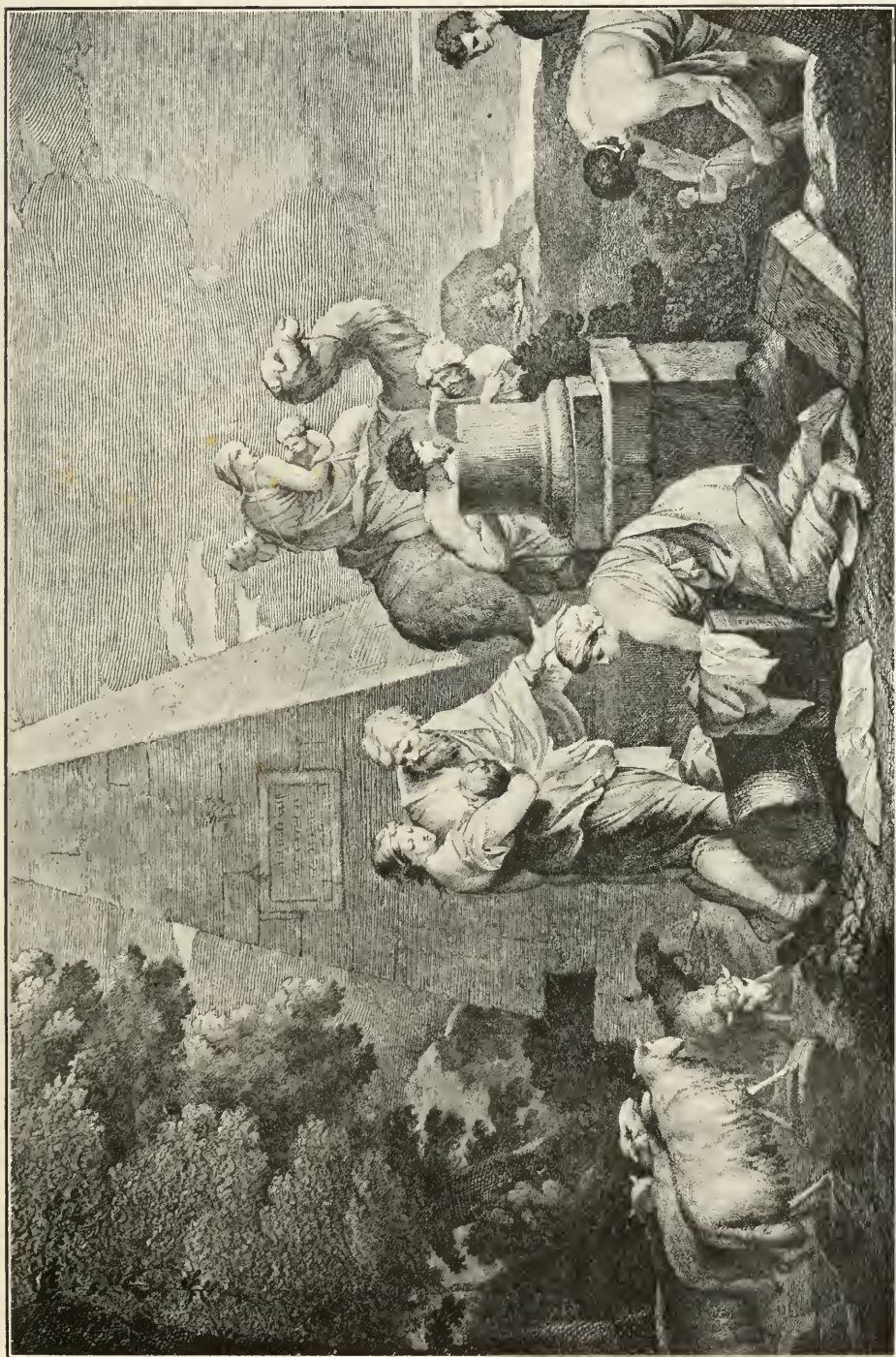
✦

*"Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you."—Gen., 35, 2.*

JACOB was sorely upset by the sudden outbreak of his sons at Shechem. His reproof of them is characteristic in its shrewd worldly wisdom. He does not tell them they have done wrong, but that they have roused the country against them, that they will be looked on as a band of robbers, and be slain. About this time there seemed to come upon Jacob a sudden increase of religious devotion, perhaps from his wrestling with the angel, perhaps from his sense of multiplying dangers. To the end of his life he remembered this outbreak of Simeon and Levi, and blamed them bitterly. He also at this time aroused himself to the fact that Rachel and others of his household still worshipped the idols of Laban, and he forbade it firmly.

All idolatrous emblems and charms of every sort he took away from his people and buried under an oak tree or grove by the wayside. Then after gathering all his house in an act of solemn worship and acceptance of the One God, he hurried away from Shechem southward to the region of Hebron. Here his father Isaac, grown very old and very feeble, awaited him; and Jacob found some few years of quiet in the "south country." He and Esau joined hands in laying their father's body in the family's one final resting place, the burial cave of Machpelah.







## Index to the 5th

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## The Tomb of Rachel

BY HERBERT SCHMALZ, A MODERN ENGLISH ARTIST,  
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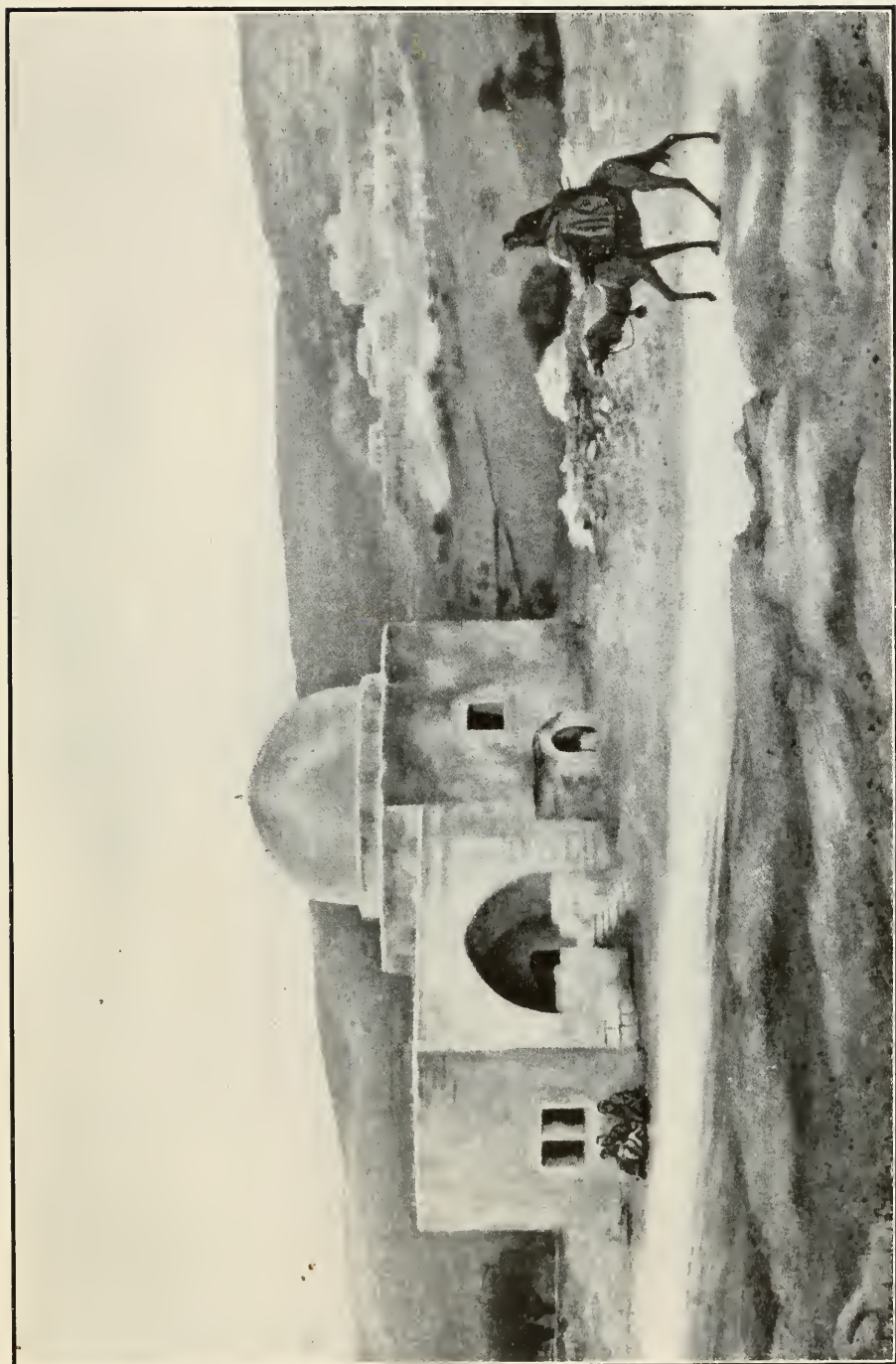
*"And Jacob set a pillar upon her grave."—Gen., 35, 20.*

**W**HILE Jacob was advancing by slow stages, with his huge herds and flocks, leading them through the fair "south country" toward Hebron, a fresh blow came to him. His deeply loved Rachel died, died in giving birth to a second son, whom the father called Benjamin. Jacob's grief was sore, and he erected a monument to Rachel. For many hundred years this pillar stood above her grave on the highway south of Jerusalem, near Bethlehem. When or how the ancient pillar disappeared we do not know; but the spot is now marked by a later memorial, an Arab mosque, itself almost a thousand years of age.

Jacob seems to have been thoroughly subdued by this last blow. He was a man whose affections were few, but very strong. We read of no more of his clever tricks; rather we find him grown old and feeble, but very wise. His wisdom had taught him to be good. In his later years he was no longer called by his early name Jacob "the supplanter," but by the later title which God had given him. Uniting his father's vast possessions to his own, he was Israel, "the prince who prevails with God." His name is often given to his entire race.














## Joseph's Dream

FROM THE RAPHAEL SERIES IN THE VATICAN.  
PROBABLY ONLY THE DESIGN IS FROM  
RAPHAEL'S OWN HAND.

✠  
*"And Joseph dreamed a dream, and he told it his brethren."—Gen., 37, 5.*

THE affection which Jacob had given in turn to Rebekah and to Rachel, he now transferred to Rachel's eldest son, Joseph; and the lad grew up the petted favorite of his father's household, until he was a lad of seventeen. Yet his position was not without its dangers. His brothers resented the way he was preferred before them; they feared to lose their share in the inheritance of Jacob's wealth. And the older ones must have feared also lest the divine "birthright" and blessing would through their father's partiality, be passed over them to Joseph. With the innocence of youth, however, Joseph thought nothing of this. When he found some of his brothers doing evil, he reported the matter indignantly to his father, and so increased their enmity.

Then he dreamed two prophetic dreams, clear enough of significance, and he unwisely told these to his brothers. First he dreamed that a sheaf of grain which he was binding, stood erect, and the sheaves of his brothers "gathered round and swayed toward it, bowing." Next he dreamed that the sun and moon and eleven stars came and bowed to him. Even Jacob was indignant when Joseph told this second dream. "What is this?" he said. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

Yet the proud father treasured  
the dream at heart.













## The Hatred of the Brethren

FROM THE SERIES ON JOSEPH'S LIFE, NOW IN  
THE PRADO GALLERY, MADRID, AND  
PAINTED BY THE SPANISH ARTIST,  
PEDRO DE MOYA, DIED 1666.

+

*"And they said one to another, Behold, this dreamer cometh."—Gen., 37, 19.*

**E**VEN Jacob did not realize how bitter had grown the dislike and resentment of his older sons toward Joseph. Hence the father himself placed in their hands the opportunity and temptation to rid themselves of this new "supplanter." The ten older brothers were feeding the flocks far to the northward in the land they had seized from the Shechemites; and Jacob bade Joseph "see whether it be well with thy brethren, and well with the flocks; and bring me word again."

So Joseph set forth. Reaching Shechem, he was directed still farther north to a field called Dothan, a fair open plain which men point out even to this day as the scene of the brethren's treachery. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him." In the picture, he approaches them in innocent serenity, wondering perchance at their lack of welcome. They cluster darkly around Reuben, the eldest, and whisper of their plot. Their secret jealousy was made evident in their sneering words to one another: "And we shall see what will become of his dreams."









# The Republic of the United States

OF THE UNITED STATES OF AMERICA  
AND OF THE DISTRICT OF COLUMBIA  
IN SENATE AND HOUSE OF REPRESENTATIVES


AND OF THE DISTRICT OF COLUMBIA  
IN SENATE AND HOUSE OF REPRESENTATIVES

**R**EFERENCE IS MADE TO THE REPORT OF THE  
COMMISSIONER OF THE GENERAL LAND OFFICE  
FOR THE YEAR 1890, IN WHICH IT IS STATED  
THAT THE LANDS BELONGING TO THE UNITED STATES  
AMOUNT TO 1,000,000,000 ACRES, OF WHICH  
100,000,000 ACRES ARE RESERVED FOR THE  
USE OF THE UNITED STATES, AND 900,000,000  
ACRES ARE AVAILABLE FOR THE SALE TO THE  
PUBLIC. THE LANDS AVAILABLE FOR SALE  
ARE OF VARIOUS KINDS, INCLUDING  
PRAIRIES, WOODLANDS, AND OTHERS, AND  
ARE OF GREAT VALUE TO THE PUBLIC.

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## The Rebenge Against Joseph

BY HEINRICH SCHOPIN OR CHOPIN, A GERMAN  
ARTIST, DIED 1880, PAINTER OF MANY  
VIVID BIBLICAL SCENES.

✕  
*"And they drew and lifted up Joseph out of the  
pit, and sold Joseph to the Ishmaelites for twenty  
pieces of silver."—Gen., 37, 28.*

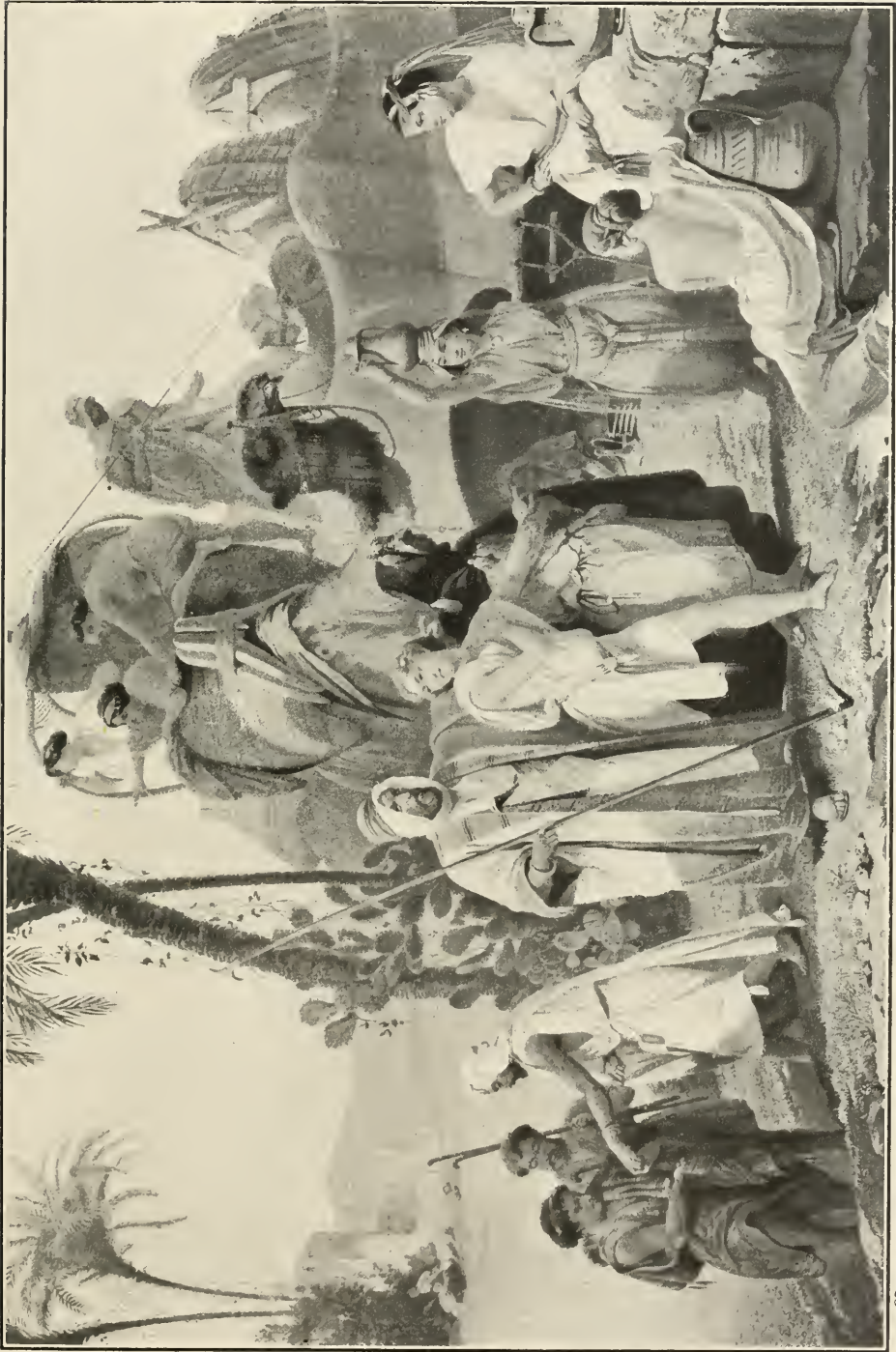
**R**EBUBEN, the eldest of Joseph's brothers, and as yet the holder of the "birthright," the foremost place among them, was an unstable and impulsive man, but not a deliberately evil one. His heart revolted against the cold plotting of the others to murder Joseph; and he proposed that instead of shedding blood, they should lower Joseph into one of the wells scattered about the plain of Dothan, and thus leave him to a sure though bloodless death. In secret, Reuben meant to return and rescue Joseph. His brothers yielded to his counsel, and the unsuspecting lad was seized and lowered into a deep pit.

Afterward, when Reuben had gone away, a new idea came to the others. Another among them, Judah, whose descendants were to be chief of the twelve tribes of Israel, proved also too kind-hearted to do murder. A caravan of traveling merchants, Ishmaelites, passed by; "and Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

"Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh: and his brethren were content."













## The Bloody Coat

FROM THE SERIES BY HEINRICH SCHOPIN.

+

*"And they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no."—Gen., 37, 32.*

**I**T IS pathetic indeed to think of the sorrows that pursued Jacob through all his life. Never was early guilt more fully punished. He had betrayed his father; now his sons united to betray him. Joseph had possessed a gorgeous "coat of many colors," given him by his father as a mark of preëminence. His brothers sold him, dipped this coat in blood and brought it to Jacob, declaring they had found it thus in the wilderness, and adding, with resentful sarcasm, that Jacob might recognize it, though they did not. The father cried out that some wild beast must have devoured Joseph. "And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

The artist Schopin has powerfully conceived the scene. The strong and aged Israel is rent with anguish. This beloved one also has been torn from him. The women of the house cry out around him; little Benjamin clings to his father in affright. Before him stand the plotters, dark and anxious; will they be suspected? Presumably he who holds the coat is Reuben, the eldest, who was himself deceived; for he had sought Joseph in the pit and found him not, so that he thought the lad really slain.

On him who had not intended  
guilt, the crime lay heaviest.







# Journal and Diary

1850

Jan. 1st. - A fine day, with a light breeze from the north. The thermometer stood at 32° at 10 A.M.

A fine day, with a light breeze from the north. The thermometer stood at 32° at 10 A.M. The wind shifted to the south at 2 P.M. and the temperature rose to 40°. The sun was out all day, and the sky was clear. The water was calm, and the boats were out in the bay. The day was very pleasant, and we all enjoyed it very much.

Jan. 2nd. - A fine day, with a light breeze from the north. The thermometer stood at 32° at 10 A.M. The wind shifted to the south at 2 P.M. and the temperature rose to 40°. The sun was out all day, and the sky was clear. The water was calm, and the boats were out in the bay. The day was very pleasant, and we all enjoyed it very much.



## Judah and Tamar

BY THE NOTED FRENCH ARTIST, HORACE VERNET,  
DIRECTOR OF THE SCHOOL AT ROME,  
DIED 1863.

“*And he said, What pledge shall I give thee? And she said, thy signet, and thy bracelets, and thy staff.*”  
—*Gen.*, 38, 18.

**A**FTER the disappearance of Joseph, Judah became the most important among the sons of Jacob. Reuben, blamed for this last disaster as well as for other earlier crimes, had been practically disinherited. Simeon and Levi, the next oldest of the brethren, had never been pardoned for their murder of the Shechemites. Hence the birthright, the leadership for which in an earlier generation Jacob had striven with Esau, now passed to Judah, the fourth son of Leah. He became and remained the active head of the household.

Following Judah's fortunes, the Bible tells how he too was punished for his wrong-doing, one of his eldest sons dying after the other. Tamar, the widow of the eldest, was rewedded to the second; and when he too died, Judah, according to the custom of the time, promised to wed her to the third. Yet he feared to do so, in superstitious dread lest this one should also die. Then Tamar waited for Judah by the roadside; and by cunning she tricked him into evil, and made him give her his staff and signet ring. Having possession of these, she proclaimed her wrongs to the world. Judah was stricken with remorse, and did for her all that he had promised. His story and character are both very similar to those of his


father Jacob, uniting early craft with  
underlying nobility, with later remorse and strength and wisdom.











## Joseph in Bonds

BY THE CONTEMPORARY ARTIST, GEORGES DE  
GEETERE.

+

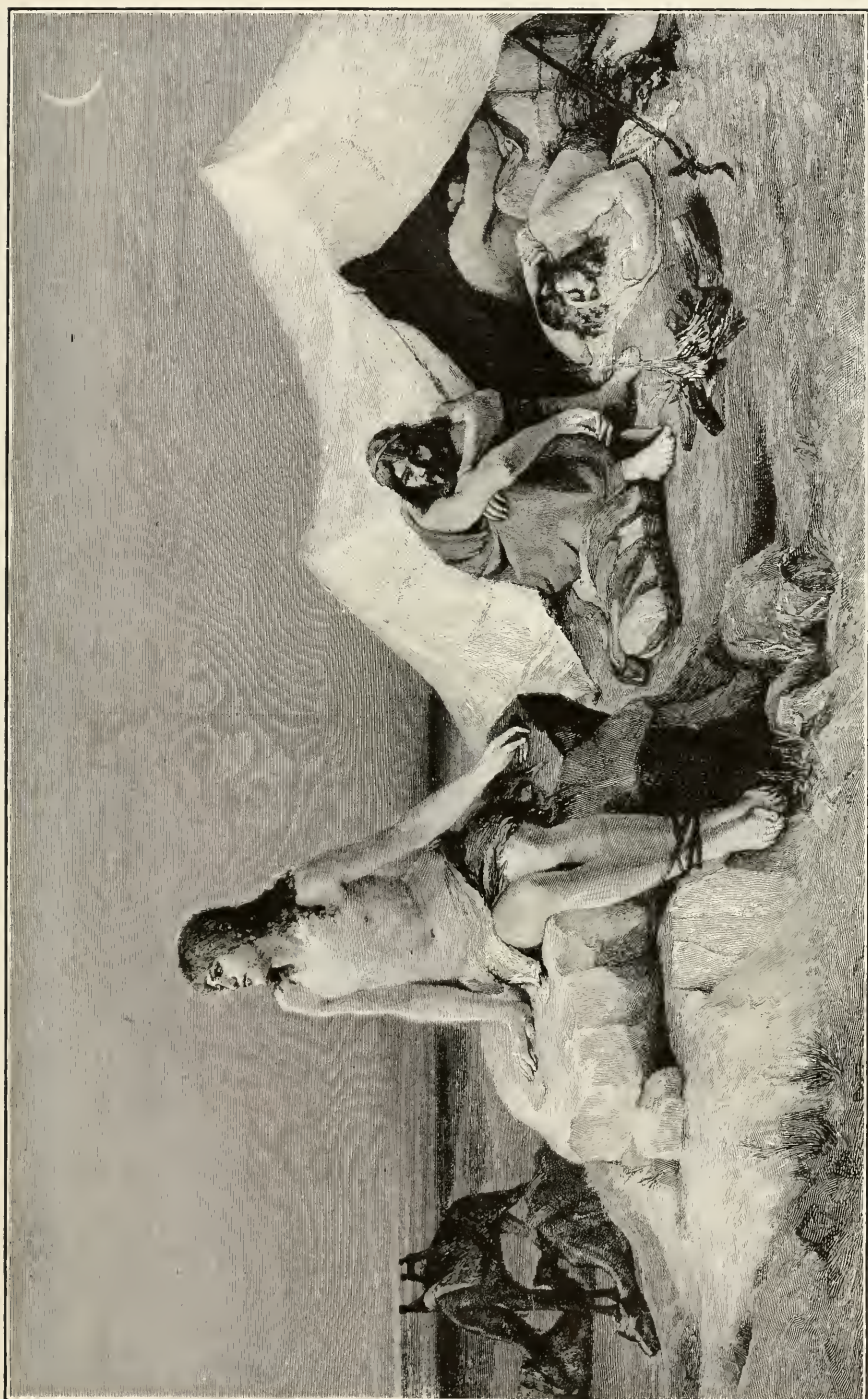
*"And Joseph was brought down to Egypt."—Gen.,  
39, 1.*

THE STORY of Joseph is the last and the most romantic of the hero tales of Genesis. The account of his many and remarkable shifts of fortune, with his final rise to the second position in the known world, reads almost like a fairy tale. Indeed the poetic qualities of the story have so attracted Eastern writers that Hebraic legend is full of tales of Joseph, adding a thousand details to the brief but vigorous outline given in the Bible. In character also Joseph stands foremost, being both the hero and the saint. We find in him neither the fierceness of Abraham, the self-indulgence of Isaac, nor the guile of Jacob; and when in later life he had risen to his highest, he remained as pure and noble as in his days of trial.

Of his later destiny he could, however, have no knowledge in the first moment of the overthrow of his youthful fortunes. Despite the surly grumbings of his brothers, he had ventured confidently among them in far off Dothan. Then the sudden disaster overwhelmed him. He was seized, cast into the deep pit to die, and, after all hope seemed gone, was upraised from the pit only to be heartlessly sold into slavery. From Dothan he was carried southward not so very far perhaps from the home where his father awaited him, and so onward into Egypt. How bewildered, how tragic, must have been his youthful thoughts!













## Joseph Sold to Potiphar

AFTER THE PAINTING BY A. FALDI.

✕  
*"And Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites."—Gen., 39, 1.*

THE PERIOD when Joseph was sold into Egypt must have been somewhere about fourteen hundred years before Christ. At that time Egypt was under the dominion of foreigners, the race of Hyksos or shepherd kings. These had come from Asia, probably passing through Palestine before Abraham, and had conquered Egypt. Hence this was an opportune time for a foreigner, especially an educated, high-bred, Asiatic shepherd such as Joseph, to rise to prominence under these foreign Pharaohs. At first Joseph was not thrown into direct contact with the dominant race. His first master Potiphar, as we are expressly told, was a native Egyptian, though one who had been taken into service by the conquerors and held very high rank among them.

In the home of Potiphar, Joseph probably dwelt for a decade or more. Here he must have seen and studied all the ancient civilization and splendor of the real Egyptians; and here he gradually won the esteem and confidence of his haughty master. From the position of a helpless slave, he grew to be chief steward and director of the entire household, so that Potiphar "knew not aught he had, save the bread which he did eat."









18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the LORD: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel.

## Chapter 28

1 Aaron and his sons are set apart for the priest's office. 2 Holy garments are appointed. 6 The ephod. 15 The breastplate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aaron's sons.

**A**ND take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all *that are* wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyxstones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a



signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod *for* stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial.

13 ¶ And thou shalt make ouches *of* gold;<sup>1</sup>

14 And two chains *of* pure gold at the ends; *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

16 Foursquare it shall be *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of stones, *even* four rows of stones: *the first row shall be* a sardius,<sup>2</sup> a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a figure,<sup>3</sup> an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* on the shoulderpieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto

<sup>1</sup>An ouch is a setting made to hold a jewel. <sup>2</sup>Sardius means a ruby. <sup>3</sup>Ligure is a mere transliteration of the Greek translation of the Hebrew word "leshem." Perhaps it was a species of jacinth or amber.



the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place*, for a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment the Urim and the Thummim<sup>1</sup>; and they shall be upon Aaron's heart, when he goeth in before the LORD; and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all of blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

33 ¶ And *beneath* upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate of pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt make the girdle of needlework.

40 ¶ And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.

43 And they shall be upon Aaron, and upon his sons, when they

<sup>1</sup>What the Urim and Thummim were has been much discussed. The words are plural and mean literally "Lights and Perfections." Jewish writers say that these are merely metaphorical words for the twelve jewels of the breastplate. Later scholars incline to regard them as some implements used for casting lots, to test between guilt and innocence.

come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*; that they bear not iniquity, and die: *it shall be* a statute for ever unto him and his seed after him.

## Chapter 29

<sup>1</sup> *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt offering.* 45 *God's promise to dwell among the children of Israel.*

**A**ND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish,

2 And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing oil, and pour *it* upon his head, and anoint him.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets<sup>1</sup> on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock.

11 And thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: *it is* a sin offering.

15 ¶ Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

<sup>1</sup>The Revised Version changes this word "bonnet" to "headtire."

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: *it is* a burnt offering unto the LORD: *it is* a sweet savour, an offering made by fire unto the LORD.

19 ¶ And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for *it is* a ram of consecration:

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons; and shalt wave them *for* a wave offering before the LORD.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt offering, for a sweet savour before the LORD: *it is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave<sup>1</sup> offering, which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which is for his sons:

28 And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for *it is* an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, *even* their heave offering unto the LORD.

<sup>1</sup>The "heave offering" was heaved or raised toward heaven, the "wave offering" was held out horizontally to the four points of the compass, the two, in the Jewish ceremony, typifying that God was lord of heaven and also of earth. See Psalm 103.

29 ¶ And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be consecrated in them.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a stranger shall not eat *thereof*, because they *are* holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will dwell among the children of Israel, and will be their God.



46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

## Chapter 30

<sup>1</sup> The altar of incense. <sup>11</sup> The ransom of souls. <sup>17</sup> The brazen laver. <sup>22</sup> The holy anointing oil. <sup>34</sup> The composition of the perfume.

**A**ND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same.

3 And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about.

4 And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make *it*; and they shall be for places for the staves to bear it withal.

5 And thou shalt make the staves of shittim wood, and overlay them with gold.

6 And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

10 And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary (a shekel *is* twenty gerahs<sup>1</sup>): an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

<sup>1</sup>A "gerah" represents about three cents.

15 The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

16 And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and his foot *also* of brass, to wash *withal*: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall wash their hands and their feet thereat:

20 When they go into the tabernacle of the congregation they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover the LORD spake unto Moses, saying,

23 Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*.

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil olive an hin:

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil.

26 And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy.

30 And thou shalt anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's flesh shall it not be poured, neither shall ye make *any other* like it, after the composition of it: it *is* holy, and it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a stranger, shall even be cut off from his people.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*:

35 And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure *and* holy:

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

## Chapter 31

<sup>1</sup> Bezaleel and Aholiab are called and made meet for the work of the tabernacle. <sup>12</sup> The observation of the sabbath is again commanded. <sup>18</sup> Moses receiveth the two tables.

**A**ND the LORD spake unto Moses, saying,

2 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To devise cunning works, to work in gold, and in silver, and in brass,

5 And in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 The tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture of the tabernacle,

8 And the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense,

9 And the altar of burnt offering with all his furniture, and the laver and his foot,

10 And the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And the anointing oil, and sweet incense for the holy *place*: according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily my

sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doth *any* work therein, that soul shall be cut off from among his people.

15 Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the LORD: whosoever doeth *any* work in the sabbath day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.

18 ¶ And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

## Chapter 32

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 22 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

**A**ND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as-for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

3 And all the people brake off the golden earrings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.<sup>1</sup>

5 And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, Go, get thee down; for thy

<sup>1</sup>This image was presumably made in imitation of what the people had seen in Egypt, where animals were worshipped, especially a sacred bull.



people, which thou broughtest out of the land of Egypt, have corrupted *themselves*:

8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome: *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

20 And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my Lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods, which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and there came out this calf.

25 ¶ And when Moses saw that the people *were* naked;<sup>1</sup> (for Aaron had made them naked unto *their* shame among their enemies:)

26 Then Moses stood in the gate of the camp, and said, Who *is* on the LORD's side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men.

29 For Moses had said, Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

## Chapter 33

<sup>1</sup> The Lord refuseth to go as he had promised with the people. <sup>4</sup> The people mourn thereat. <sup>7</sup> The tabernacle is removed out of the camp. <sup>9</sup> The Lord talketh familiarly with Moses. <sup>12</sup> Moses desireth to see the glory of God.

**A**ND the LORD said unto Moses, Depart, *and* go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

<sup>1</sup>In this verse the Revised Version changes the word "naked" to "broken loose" and "let them loose."

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou *art* a stiffnecked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee:<sup>1</sup> therefore now put off thy ornaments from thee, that I may know what to do unto thee.

6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door.

11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

<sup>1</sup>The Revised Version makes this passage explanatory not condemnatory. "And the Lord said, . . . if I go up into the midst of thee for one moment, I shall consume thee:" etc.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee, shew me thy glory.

19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious and will shew mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

## Chapter 34

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moses entreateth God to go with them. 10 God maketh a covenant with them, repealing certain duties of the first table. 28 Moses after forty days in the mount cometh down with the tables. 29 His face shineth, and he covereth it with a vail.

**A**ND the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*: visiting the



iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take heed to thyself, lest thou make as covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13 But ye shall destroy their altars, break their images, and cut down their groves:

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God:

15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice;

16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no molten gods.

18 ¶ The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is* male.

20 But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem *him* not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

21 ¶ Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and in harvest thou shalt rest.

22 ¶ And thou shalt observe the feast of weeks, of the first-fruits of wheat harvest, and the feast of ingathering at the year's end.

23 ¶ Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy

borders: neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year.

25 Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.

26 The first of the firstfruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.

31 And Moses called unto them: and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put a vail on his face.

34 But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

## Chapter 35

<sup>1</sup> The sabbath. <sup>4</sup> The free gifts for the tabernacle. <sup>20</sup> The readiness of the people to offer. <sup>30</sup> Bezaleel and Aholiab are called to the work.

**A**ND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And blue, and purple, and scarlet, and fine linen, and goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim wood,

8 And oil for the light, and spices for anointing oil, and for the sweet incense,

9 And onyx stones, and stones to be set for the ephod, and for the breastplate.

10 And every wise hearted among you shall come, and make all that the LORD hath commanded;

11 The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering,

13 The table, and his staves, and all his vessels, and the shewbread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light,

15 And the incense altar, and his staves, and the anointing oil, and the sweet incense, and the hanging for the door at the entering in of the tabernacle,

16 The altar of burnt offering, with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

19 The cloths of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered *offered* an offering of gold unto the LORD.

23 And every man, with whom was found blue, and purple, and

scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them*.

24 Every one that did offer an offering of silver and brass brought the LORD's offering: and every man, with whom was found shittim wood for any work of the service, brought *it*.

25 And all the women that were wise hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, and of scarlet, and of fine linen.

26 And all the women whose heart stirred them up in wisdom spun goats' *hair*.

27 And the rulers brought onyxstones, and stones to be set, for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab, the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning work.

## Chapter 36

1 The offerings are delivered to the workmen. 5 The liberality of the people is restrained. 8 The curtains of cherubims. 14 The curtains of goats' hair. 19 The covering of skins. 20 The boards with their sockets. 31 The bars. 35 The veil. 37 The hanging for the door.



**C**HEN wrought Bezaleel and Aholiab, and every wise hearted man, in whom the LORD put wisdom and understanding to know how to work all manner of work for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it:



3 And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free offerings every morning.

4 And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 ¶ And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

8 ¶ And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle.

14 ¶ And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches of brass to couple the tent together, that it might be one.

19 And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above *that*.

20 ¶ And he made boards for the tabernacle *of* shittim wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twenty boards for the south side southward:

24 And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver; two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets.

31 ¶ And he made bars of shittim wood; five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim wood, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework;

38 And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

## Chapter 37

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

**A**ND Bezaleel made the ark of shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it:

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves of shittim wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the mercy-seat of pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the cherubims spread out *their* wings on high and covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seatward were the faces of the cherubims.

10 ¶ And he made the table of shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves of shittim wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, of pure gold.

17 ¶ And he made the candlestick of pure gold: of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches

of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops, and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the incense altar *of* shittim wood: the length of it *was* a cubit, and the breadth of it a cubit; *it was* foursquare; and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim wood, and overlaid them with gold.

29 And he made the holy anointing oil, and the pure incense of sweet spices, according to the work of the apothecary.

## Chapter 38

1 *The altar of burnt offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

**A**ND he made the altar of burnt offering *of* shittim wood: five cubits *was* the length thereof, and five cubits the breadth thereof; *it was* foursquare; and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the fleshhooks, and the firepans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network under the compass thereof beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.



6 And he made the staves *of* shittim wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses<sup>1</sup> of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation.

9 ¶ And he made the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty; the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty; the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits; their pillars three, and their sockets three.

15 And for the other side of the court gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were of* fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver; and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even of* the tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of

<sup>1</sup>In those days hand-mirrors were made not of glass but of polished metal.

Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary:<sup>1</sup>

26 A bekah for every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

## Chapter 39

1 The cloths of service and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

**A**ND of the blue, and purple, and scarlet, they made cloths of service, to do service in the holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 And he made the ephod of gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulderpieces for it, to couple *it* together: by the two edges *was* it coupled together.

5 And the curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof; of gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

<sup>1</sup>A talent of gold among the Hebrews contained 10,000 shekels of gold and was worth about \$300,000. A talent of silver contained 3,000 silver shekels and was therefore worth about \$1,800.





**T**HE recent marked revival of interest in the Bible makes the present work particularly timely, though its issue has been in preparation several years. It presents a new departure in Bible making, **THE LATEST AND MOST IMPORTANT IDEA** in spreading both the knowledge and the meaning of the Scriptures. Common sense tells us that the mind is taught mainly by the eye. Hence the Bible may best be learned through pictures. Our Sunday Schools are awakening to this fact and seeking everywhere for suitable illustrations. The present work meets this need. Not only does it contain the **MOST EXTENSIVE SERIES OF RELIGIOUS PICTURES** ever brought together in the world's history, but each subject has been selected with peculiar care both for its lesson and for its artistic worth. Each presents the work of **SOME GREAT PAINTER**, and each has been individually treated so as to secure the **BEST POSSIBLE RESULTS OF THE PLATE MAKERS' AND PRINTERS' ARTS**. Thus the work must prove not only profoundly impressive to children, but **A DELIGHT TO ART LOVERS** in general, and a source of information to every eye, **AN EASY AND ATTRACTIVE ROAD TO KNOWLEDGE**.

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## Joseph Taken to Prison

BY JACOPO CARRUCCI, A FLORENTINE PAINTER,  
DIED 1557. THE ORIGINAL IS IN THE  
UFFIZI GALLERY.



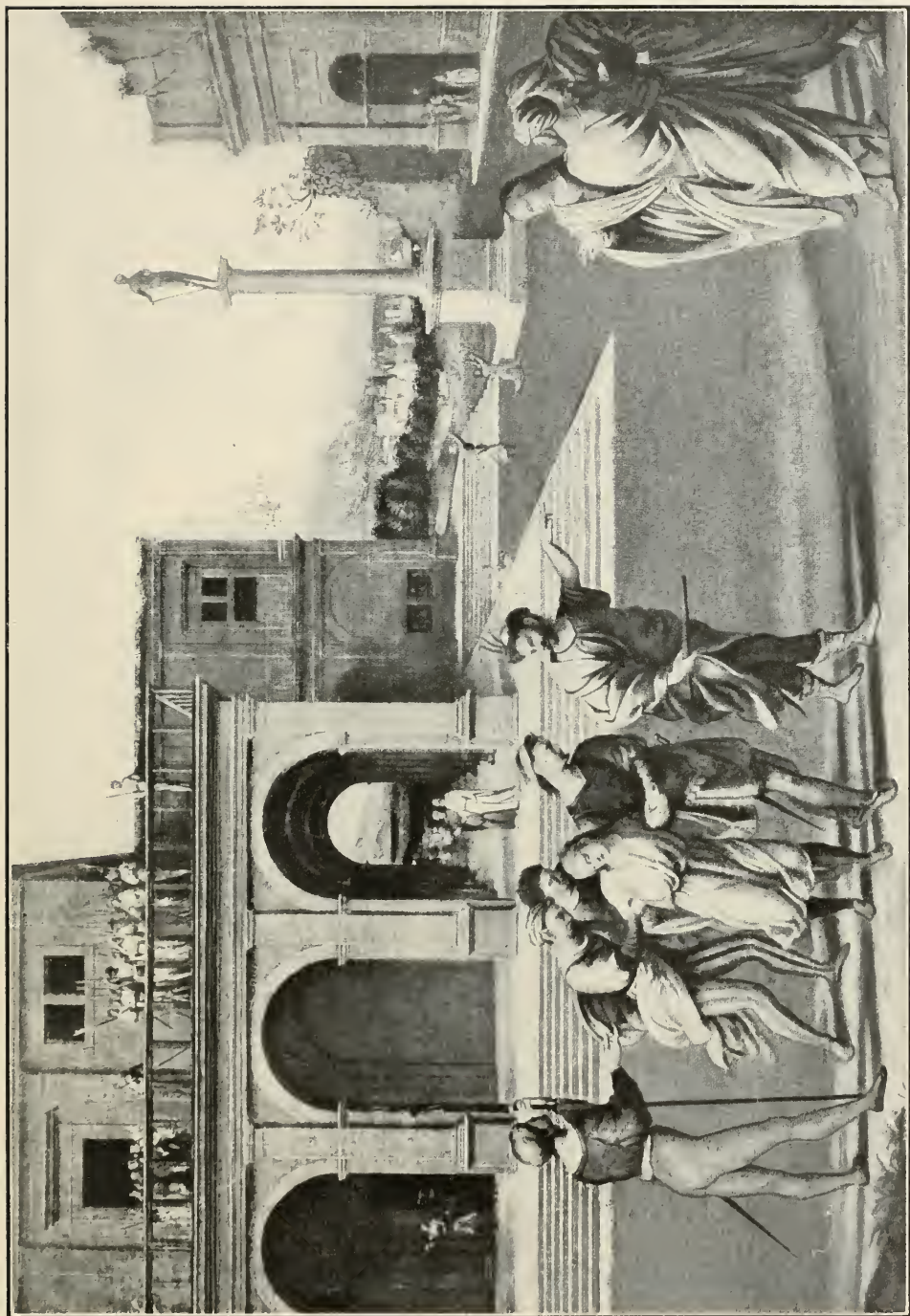
*"And Joseph's master took him, and put him into the prison."—Gen., 39, 20.*

THE first great disaster of Joseph's life had sprung from his childish simplicity and trustfulness toward his brothers. The second downfall of his rising fortunes came from his faithfulness. Unfortunately, "Joseph was a goodly person, and well-favoured." His appearance pleased the light-minded wife of Potiphar, and she wooed him to love her. When Joseph turned from the woman in horror, she grew bitter against him, and, going to her husband, accused Joseph of making toward her those advances which in truth had been all upon her side. Naturally Potiphar believed his wife; naturally also the lesser servants, Egyptians, upheld their mistress' story as against the foreigner, the Hebrew, who had been set over them and doubtless kept them to strict account. There had been no plundering by servants in that household.

Hence Joseph stood alone. He was stripped of all his offices; he was cast into prison. Once more he was no better off than when he had come into Egypt as a helpless slave, nay, he was in even worse condition; for then he had at least breathed the free air of heaven, now he was shut in a prison, doubtless in a cell; and prison cells in those hard days were hideous holes of filth and darkness.














## The Baker's Dream

BY PETER CORNELIUS, A GERMAN PAINTER, DIED  
1867. THE ORIGINAL IS IN THE NATIONAL  
GALLERY AT BERLIN.

✦  
*"Yet within three days shall Pharaoh lift up thy  
head from off thee."—Gen., 40, 19.*

**E**VEN in prison Joseph's courage did not fail him; even there he worked his way upward. "The Lord was with Joseph." He rose in favor with the Governor of the prison, until he was there, as he had been with Potiphar, chief overseer and steward of all the place.

Now came a new turn in Joseph's fortunes. In his youth he had dreamed prophetic dreams, but scarcely understood them. Now he became a "seer"; he listened to the prophetic dreams of others, and interpreted their meaning. In prison with him were Pharaoh's head butler or cup-bearer and also his head baker. Each of them dreamed, and Joseph, interpreting, told the cup-bearer that he would be released from prison and restored to his office. Hearing this the baker, a dark and lowering man, was encouraged to tell his dream, in which he had carried baskets of food for Pharaoh upon his head, and the birds had plucked at them. Joseph had, alas, no pleasant explanation of this; for the dream meant that the baker was to be hanged, and the birds would feed upon his flesh. Within three days it happened to each of these men just as Joseph had declared.













## Joseph Before Pharaoh

BY PETER CORNELIUS, FROM THE ORIGINAL IN  
THE CASA BARTHOLDI AT ROME.



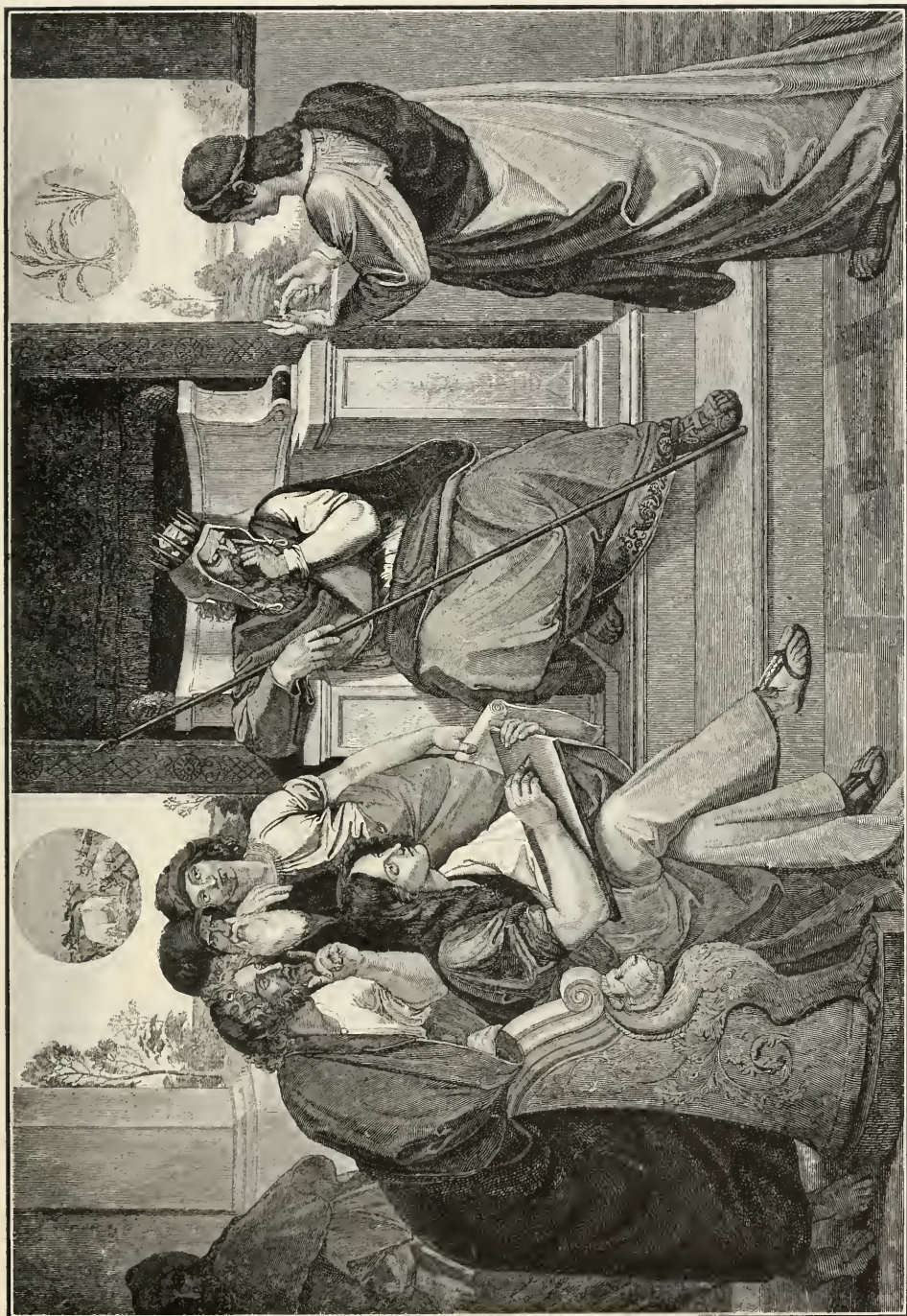
*"The seven good kine are seven years; and the seven good ears are seven years; the dream is one."—Gen., 41, 26.*

**A**T THIS time the shepherd ruler or Pharaoh over all Egypt was probably that Apepi of whom there are several striking memorials preserved, especially a portrait statue in the British Museum, which shows him refined and strong and dignified. Joseph at length came to the monarch's notice through having interpreted the dream of his chief cup-bearer. Pharaoh himself dreamed those two well known visions of the seven lean cows which ate up the seven fat ones, and the seven thin ears of corn which devoured the seven full ears.

None of his interpreters, the professional magicians with whom his court was filled, could explain the meaning of these dreams. Then the cup-bearer remembered Joseph, and told how he had successfully interpreted the visions of the cup-bearer and baker in prison. Thus Joseph was sent for.

We can imagine his anxiety. "He shaved himself and changed his raiment," that is to say, he assumed the fashions of Egypt, "and came in unto Pharaoh." Yet he pretended to no merit or power in his interpreting. "It is not in me; God shall give Pharaoh an answer of peace." Then he pointed out that the vision was a divine warning. Seven years of plenty were to be followed by seven years of famine.







## Joseph Smith to John

JOSEPH SMITH, CHAIRMAN OF THE BOARD OF THE CHURCH OF CHRIST, TO JOHN SMITH, SECRETARY OF THE BOARD OF THE CHURCH OF CHRIST.

JOSEPH SMITH, CHAIRMAN OF THE BOARD OF THE CHURCH OF CHRIST, TO JOHN SMITH, SECRETARY OF THE BOARD OF THE CHURCH OF CHRIST.

JOSEPH SMITH

**L**ESTER J. SMITH, CHAIRMAN OF THE BOARD OF THE CHURCH OF CHRIST, TO JOHN SMITH, SECRETARY OF THE BOARD OF THE CHURCH OF CHRIST. I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
Your obedient servant,  
JOSEPH SMITH

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Your obedient servant,  
JOSEPH SMITH

JOSEPH SMITH







## Joseph Raised to Power

AFTER A PAINTING BY THE DUTCH MASTER, GERHARD HOET.



*"See, I have set thee over all the land of Egypt."*—  
*Gen., 41, 41.*

**J**OSEPH, after interpreting to Pharaoh the warning of the coming famine, ventured to add counsel to his warning. "Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt." There were to be seven full years; let the extra harvests be taken by Pharaoh's appointed vizier and stored away against the time of want. The counsel was wise and seems to have been wholly disinterested. Joseph could not possibly have expected the sudden and startling answer of Pharaoh. To understand it, we must realize that this king was not really an Egyptian, but the descendant of a race of foreign conquerors, an irresponsible tyrant, though a beneficent one, who was naturally distrustful of the native Egyptians.

"And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art:

"Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. . . . And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee. . . . And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."









# THE LANCET


1847

1847

THE LANCET is a weekly journal of medicine and surgery, published by the Proprietors, at No. 11, Abchurch Lane, London. It is the only medical journal published in England, and is the most valuable and interesting of its kind. It contains a full and complete account of all the latest discoveries and improvements in medicine and surgery, and is a most valuable source of information to all who are engaged in the study of these sciences. It is also a most interesting and valuable source of information to all who are engaged in the study of the history and progress of medicine and surgery. The Proprietors are, Messrs. J. & J. G. Smith, of No. 11, Abchurch Lane, London.







## The Youngest Brother

BY F. W. WHITESIDE, A CONTEMPORARY AMERICAN ARTIST.



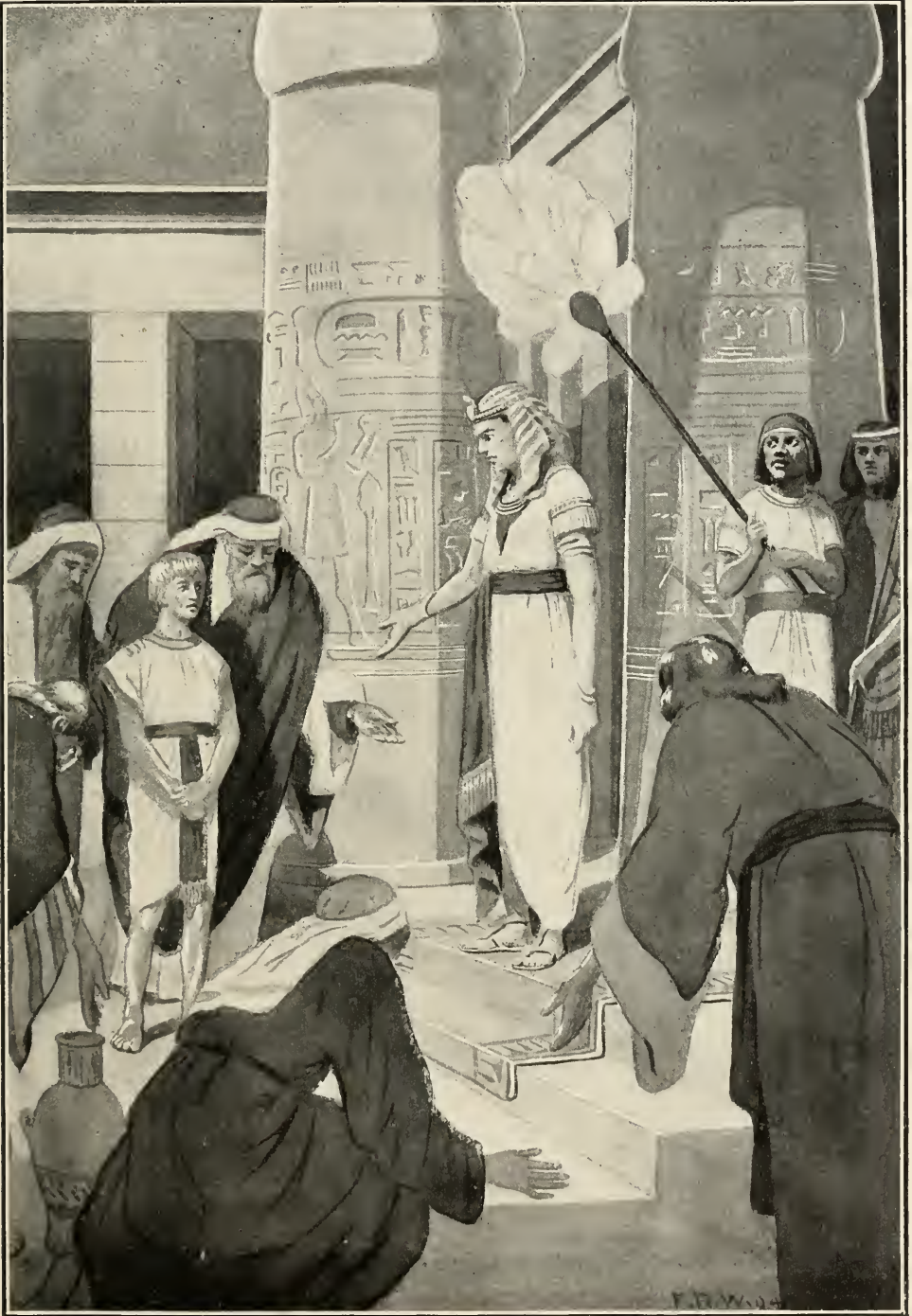
*"And he lifted up his eyes, and saw his brother Benjamin, his mother's son."—Gen., 43, 29.*

THE famine against which Joseph gathered grain, extended not only over Egypt but over the surrounding lands. Jacob and his people suffered from it in Palestine, so that the patriarch sent his sons to purchase grain in Egypt. But Benjamin, the youngest, the one child of Rachel remaining to him, he kept at home. The brothers came to Joseph, not knowing him. He questioned them of their father and of Benjamin, and, being doubtful of their truth, pretended to believe them spies, and insisted that they must return to him again and let him see this youngest brother of whom they spoke. So he held one of them, Simeon, as a hostage, and sent the others back for Benjamin.

When Jacob heard this message he refused stubbornly to let Benjamin go; the father's whole heart was centered on this youngest son, the last relic left to him of Rachel's love. Thus the first year of the famine passed; but when the second came and still there were no crops, it was clear that all the Israelites must die unless they could again get grain from Egypt. Judah, the ablest of the brothers, pledged his own life that Benjamin should be safe with them. So the caravan returned again to Egypt, and Benjamin was brought before Joseph, knowing him only as the mighty vizier.









## THE SAVING OF THE DAY

THE SAVING OF THE DAY

1880

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## The Finding of the Cup

BY JAN VICTOOR, AN EARLY DUTCH MASTER,  
DIED 1673.

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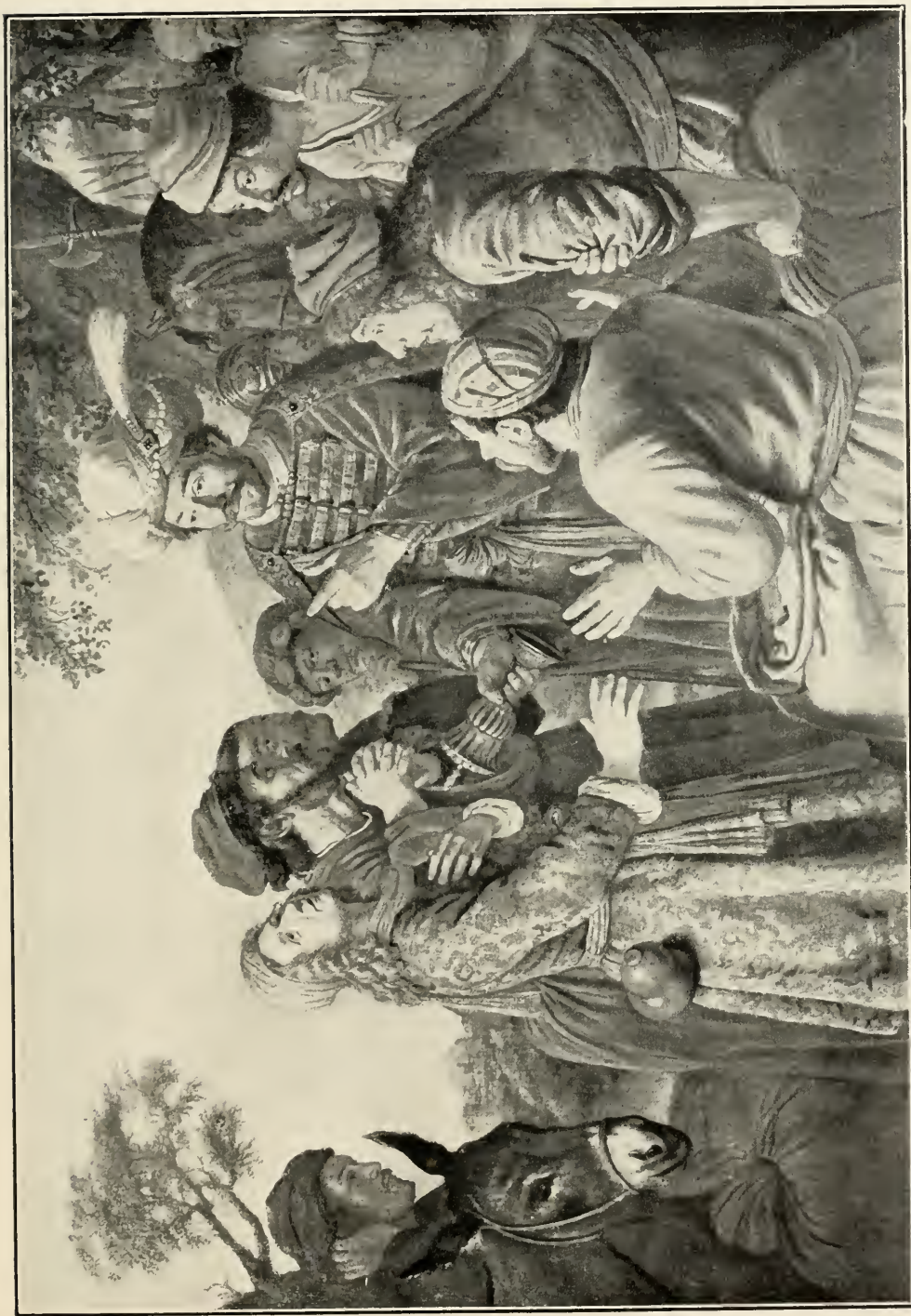
*"And the cup was found in Benjamin's sack."—  
Gen., 44, 12.*

WHEN it was evident that Benjamin was really alive, and had not been injured by his brothers' jealousy, as Joseph himself had been, the young vizier was very happy. He felt that his brothers had repented and grown to be better men than of old. Yet he had learned caution, and he resolved to test them further. Without revealing himself, he summoned the brothers to a feast in his palace, and there gave Benjamin every preference over the others, serving to him "five times so much" as to any of the rest. Still they exhibited no jealousy. Joseph resolved on a further test. He allowed them to purchase their grain, and go; but secretly he had his own gold cup slipped into Benjamin's sack. Then he sent his steward after the Israelites with soldiers, to accuse them of stealing the cup.

Naturally they denied all knowledge of the matter, opening their sacks readily for inspection. Imagine their astonishment when the cup appeared in Benjamin's sack! Imagine also their dismay! How might they return to their father without his beloved? Judah especially had pledged his word. Without Benjamin he was resolved not to see his home again.

Slowly and sadly the entire party trooped after the steward as he led the apparent culprit back to the palace of the offended vizier.





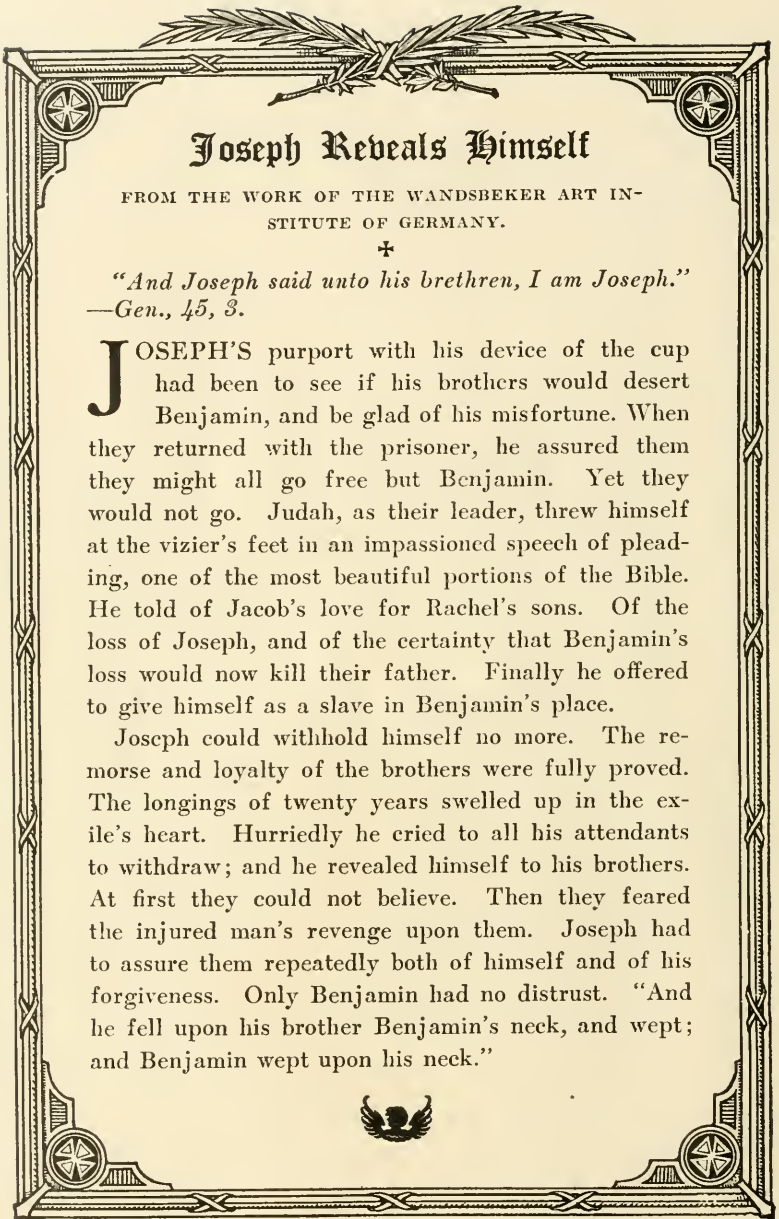


## THEORY OF THE EARTH

BY J. H. M. J. VAN DER WOUDE, D. D.,  
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF AMSTERDAM.

Translated by J. H. M. J. VAN DER WOUDE, D. D.,  
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF AMSTERDAM.

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THE THEORY OF THE EARTH, as presented in this work, is a systematic and complete treatise on the subject of the origin and development of the earth and its various parts. It is a work of great value to the student of geology and the student of the history of the earth. The author, J. H. M. J. Van der Woude, D. D., is a distinguished theologian and a member of the University of Amsterdam. The work is written in a clear and concise style, and is well illustrated with numerous figures and diagrams. It is a work of great value to the student of geology and the student of the history of the earth. The author, J. H. M. J. Van der Woude, D. D., is a distinguished theologian and a member of the University of Amsterdam. The work is written in a clear and concise style, and is well illustrated with numerous figures and diagrams. It is a work of great value to the student of geology and the student of the history of the earth.



## Joseph Reveals Himself

FROM THE WORK OF THE WANDSBEKER ART INSTITUTE OF GERMANY.

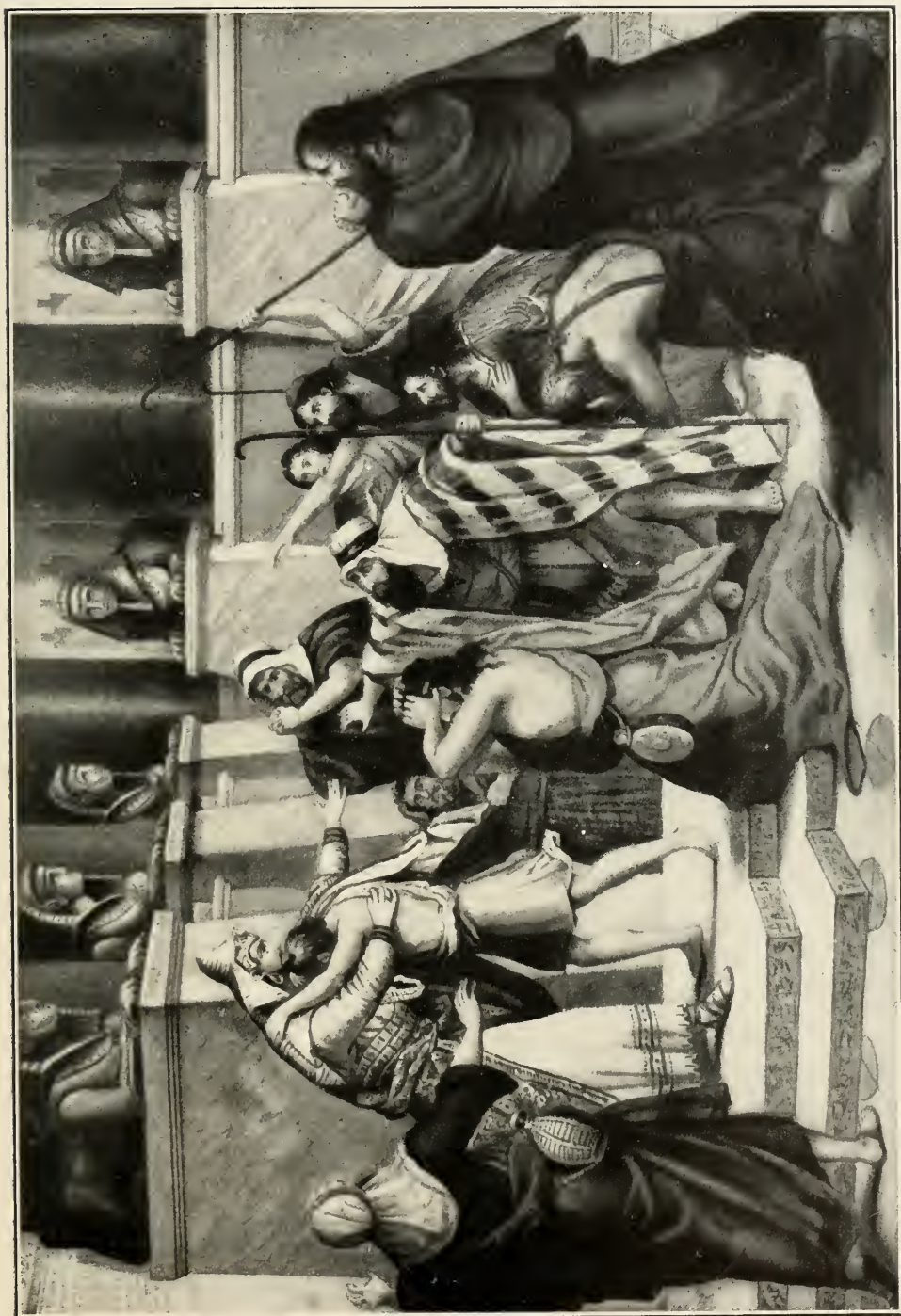


*"And Joseph said unto his brethren, I am Joseph."*  
—Gen., 45, 3.

**J**OSEPH'S purport with his device of the cup had been to see if his brothers would desert Benjamin, and be glad of his misfortune. When they returned with the prisoner, he assured them they might all go free but Benjamin. Yet they would not go. Judah, as their leader, threw himself at the vizier's feet in an impassioned speech of pleading, one of the most beautiful portions of the Bible. He told of Jacob's love for Rachel's sons. Of the loss of Joseph, and of the certainty that Benjamin's loss would now kill their father. Finally he offered to give himself as a slave in Benjamin's place.

Joseph could withhold himself no more. The remorse and loyalty of the brothers were fully proved. The longings of twenty years swelled up in the exile's heart. Hurriedly he cried to all his attendants to withdraw; and he revealed himself to his brothers. At first they could not believe. Then they feared the injured man's revenge upon them. Joseph had to assure them repeatedly both of himself and of his forgiveness. Only Benjamin had no distrust. "And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck."











## Jacob Welcomed Into Egypt

FROM THE BIBLICAL SERIES BY SCHOPIN.



*"And Israel said unto Joseph, Now let me die, since I have seen thy face."—Gen., 46, 30.*

**W**HEN the sons of Jacob returned to him with their news of Joseph and of his marvelous fortunes, it is small wonder that their father refused at first to believe. But when convinced, the aged patriarch uprose in a sudden ecstasy of joy: "I will go and see him before I die." This was just what Joseph had advised. Not more than two years of the famine had passed; and, in the five still to come, the Israelites could not possibly survive in Palestine. Therefore Joseph wished the entire household, his father, his brothers and their sons, seventy "souls" in all, beside their wives and servants, to establish themselves in Egypt.

Judah brought him word of his father's coming; and Joseph hastened in his chariot to the very border of Egypt to welcome Jacob. Happy indeed must that meeting have been. The artist Schopin represents Joseph as being accompanied by his own household. He had been wedded in Egypt to Asenath, the daughter of the high priest; and by her he had two young sons. These advance joyously behind him as he rushes to embrace his father. The many wanderings of Jacob were at an end; he had found a permanent home at last.









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## Joseph Reorganizes Egypt

BY SIR LAWRENCE ALMA-TADEMA, R. A., A CON-  
TEMPORARY ARTIST BORN IN HOLLAND BUT  
DWELLING IN ENGLAND.



*"Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, here is seed for you, and ye shall sow the land."—Gen., 47, 23.*

**A**FTER the reunion of Joseph and his people, his life story has two aspects, one of which is often overlooked in the joy of the other. He was not only a devoted son and brother, he was also, and continued to be, Pharaoh's chief vizier, the true ruler of all Egypt.

As such, he planned and apparently carried out a complete readjustment of the entire country. Through the remaining five years of the famine he sold grain to the people in what seemed a hard and grasping way, receiving in payment first their money, then, when that was gone, their cattle, then their lands. In the end they had even to sell themselves to him, becoming slaves for the sake of food. Then and then only did Joseph change, and take up the part of the generous and merciful master. He established the people wisely throughout the land, gave them grain in plenty and restored all Egypt to prosperity. In return he exacted of the people only that they should pay to Pharaoh as a tax one-fifth of what they earned.
















## Jacob Blesses Joseph's Sons

BY REMBRANDT, THE MOST CELEBRATED OF DUTCH  
ARTISTS, DIED 1669.



*"And Israel stretched out his right hand, and laid it upon Ephraim's head."—Gen., 48, 14.*

**W**HEN Jacob was presented by his son to Pharaoh, the patriarch blessed the mighty monarch, as indeed by reason of his venerable age he had good right to do. Jacob himself, however, comparing his life with those of his fathers, declared, "few and evil have the days of the years of my life been." As he grew very feeble, Joseph brought to him the two little sons, Manasseh and Ephraim, who had been born to Joseph in Egypt. And Jacob blessed the children, seeking to pass on to them as Joseph's sons the birthright and leadership of the race, which in his own life had caused so much strife and bitterness.

Joseph brought the elder boy Manasseh to his father's right, to receive the chief blessing; but Jacob deliberately crossed his hands and laid the right hand with its gift of leadership upon the younger, Ephraim. "And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Rembrandt represents Joseph's Egyptian wife as also standing by; but her costume is not Egyptian, being copied from the Dutch dress of the artist's day.













## Jacob Prophecies

FROM THE BIBLICAL SERIES BY GERHARD HOET.

✦

*"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days."—Gen., 49, 1.*

THE LAST great scene of Jacob's life, the closing picture of Genesis, is of the death of Jacob and the mighty prophecy which he chanted upon his deathbed. Knowing that his end was come, he called his sons around him, and to each he told the future which was in store for their descendants through many generations. Of Reuben, the eldest, he said, "Unstable as water, thou shalt not excel." The race of Judah was to be a "lion's whelp," producing kings and law givers. Benjamin was to bring forth warriors, to "raven as a wolf." The chief glory, however, was reserved for Joseph. "The blessings of thy father have prevailed . . . unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

Having finished his remarkable foretelling, Jacob died; and Joseph, securing leave of Pharaoh, went up into Palestine with all his brothers and buried their father in the family cave at Hebron. Then the twelve returned again into Egypt, where Joseph ruled the land until his death. He also passed away with a prophecy for his brothers on his lips: "I die; and God will surely visit you, and bring you out of this land into the land which he swore to Abraham, to Isaac, and to Jacob."

Yet for a time the Israelites continued to abide in Egypt in wealth and comfort.

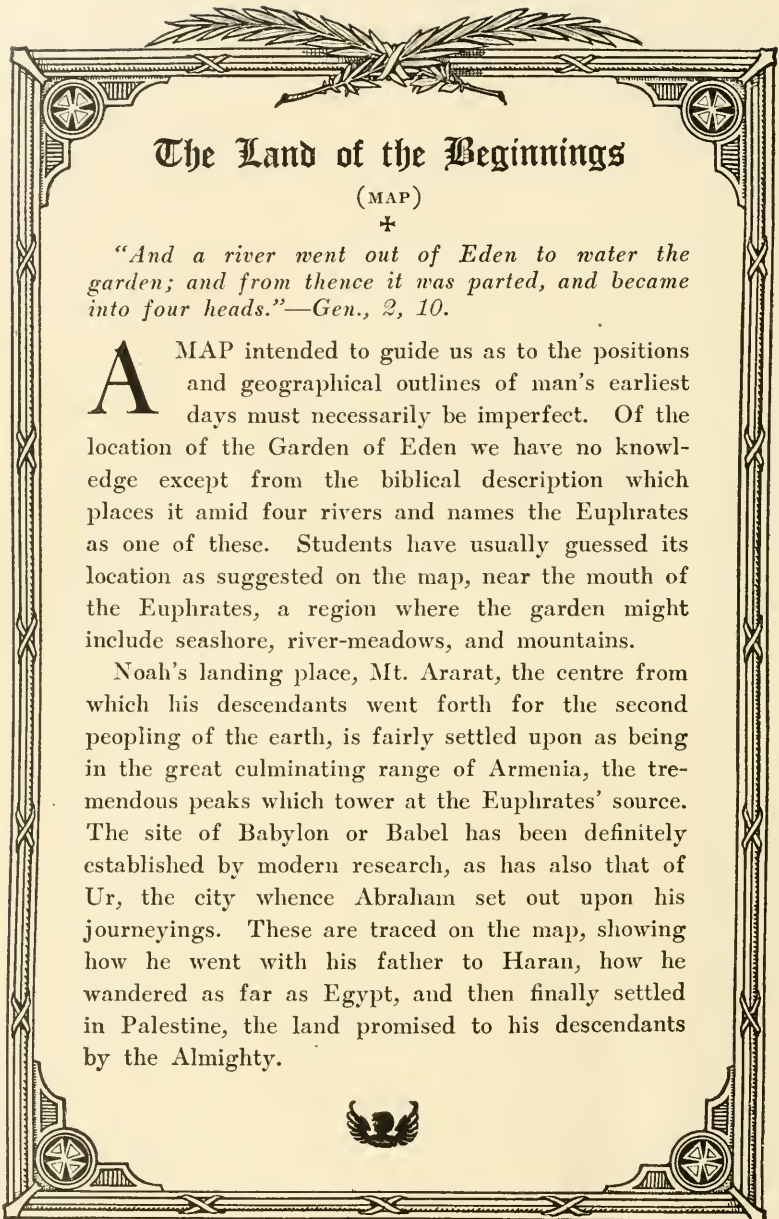












## The Land of the Beginnings

(MAP)



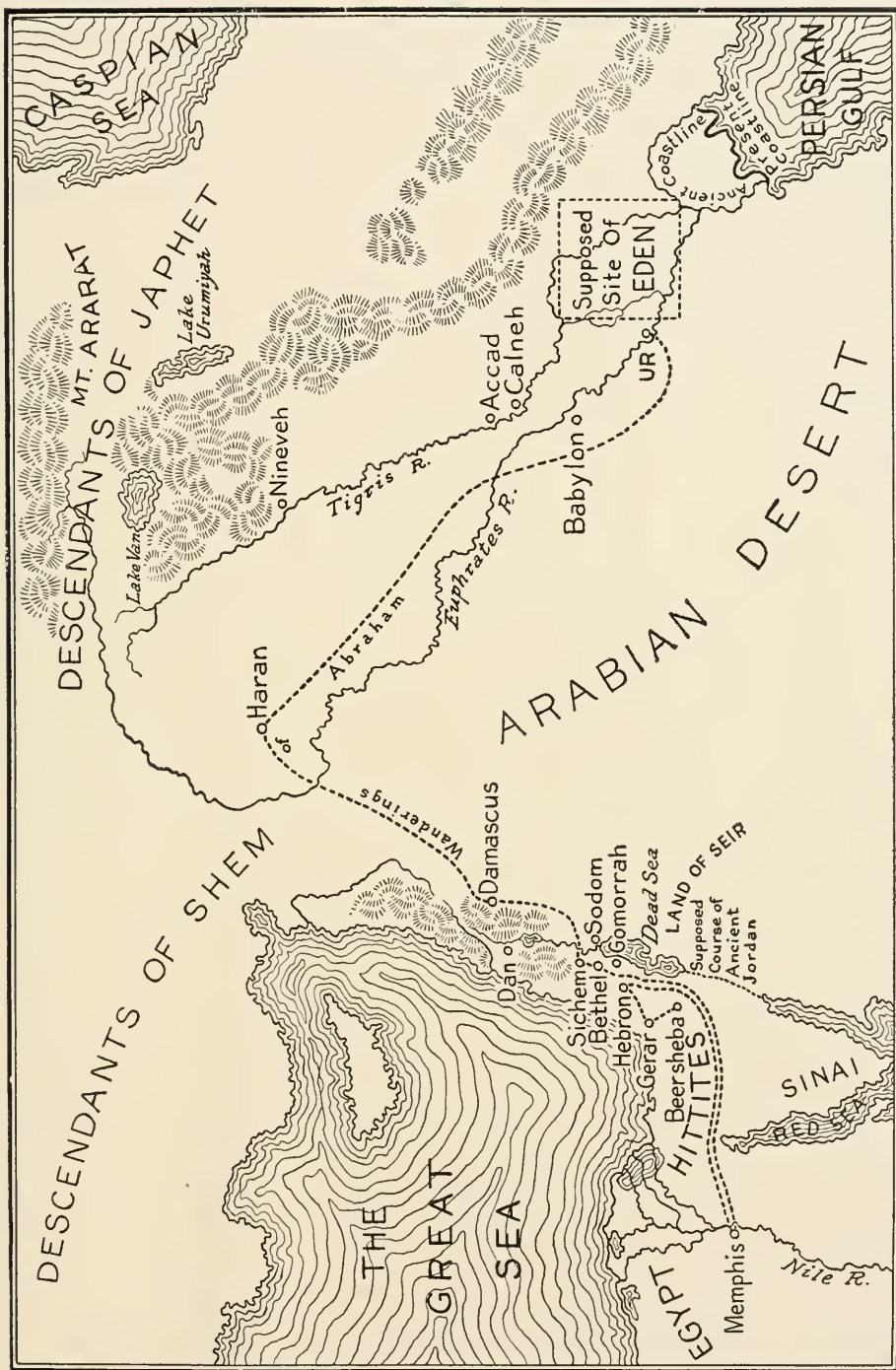
*"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads."—Gen., 2, 10.*

A MAP intended to guide us as to the positions and geographical outlines of man's earliest days must necessarily be imperfect. Of the location of the Garden of Eden we have no knowledge except from the biblical description which places it amid four rivers and names the Euphrates as one of these. Students have usually guessed its location as suggested on the map, near the mouth of the Euphrates, a region where the garden might include seashore, river-meadows, and mountains.

Noah's landing place, Mt. Ararat, the centre from which his descendants went forth for the second peopling of the earth, is fairly settled upon as being in the great culminating range of Armenia, the tremendous peaks which tower at the Euphrates' source. The site of Babylon or Babel has been definitely established by modern research, as has also that of Ur, the city whence Abraham set out upon his journeyings. These are traced on the map, showing how he went with his father to Haran, how he wandered as far as Egypt, and then finally settled in Palestine, the land promised to his descendants by the Almighty.









6 ¶ And they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the breastplate of cunning work, like the work of the ephod; of gold, blue, and purple, and scarlet, and fine twined linen.

9 It was foursquare; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first row was* a sardius, a topaz, and a carbuncle: *this was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate chains at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings; and put the two rings in the two ends of the breastplate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulderpieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the forepart of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the robe of the ephod of woven work, all of blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates of blue, and purple, and scarlet, *and twined linen*.

25 And they made bells of pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats of fine linen of woven work for Aaron, and for his sons.

28 And a mitre of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And a girdle of fine twined linen, and blue, and purple, and scarlet, of needlework; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown of pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets.

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering,

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and* all the vessels thereof, and the shewbread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light,

38 And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation,

41 The cloths of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.



43 And Moses did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses blessed them.

## Chapter 40

*1 The tabernacle is commanded to be reared, 9 and anointed. 13 Aaron and his sons to be sanctified. 16 Moses performeth all things accordingly. 34 A cloud covereth the tabernacle.*

**A**ND the LORD spake unto Moses saying,

2 On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation.

3 And thou shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And thou shalt bring in the table, and set in order the things that are to be set in order upon it; and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court gate.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations.

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark:

21 And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation before the vail:

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging *at* the door of the tabernacle.

29 And he put the altar of burnt offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt offering and the meat offering; as the LORD commanded Moses.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withal*.

31 And Moses and Aaron and his sons washed their hands and their feet thereat:

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work.

34 ¶ Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.



MUMMY OF RAMESES II, THE OPPRESSOR OF ISRAEL.



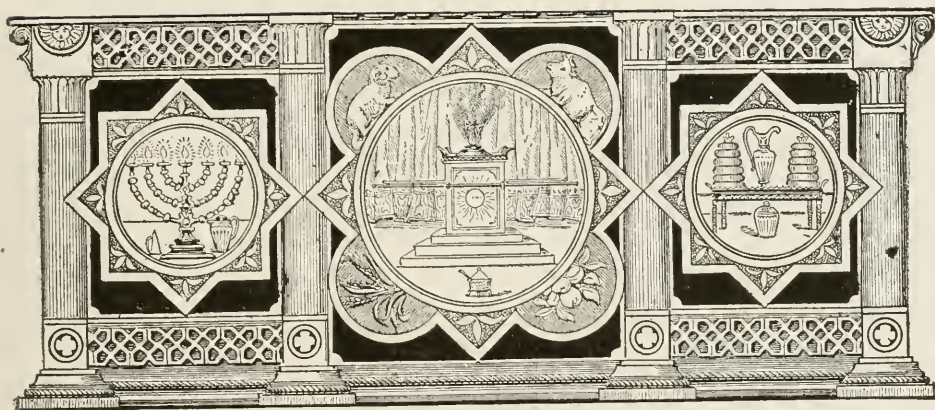
## Introduction to the Book of Leviticus

The book of Leviticus is so called because it contains the laws of the Levites or tribe of Levi, who were the appointed priestly caste among the Hebrews. Moses was himself a Levite, and it was probably for this reason that he received his strongest support from this tribe. In Exodus we are told that when the Israelites worshipped the golden calf, the tribe of Levi were not only the first to rejoin Moses, but they drew sword at his command and slew even their own brethren. We are told that it was after this that they were chosen as the priesthood.

Among the Hebrews this book is known as "Wayyikrâ," signifying "and he called," from the opening word of its first verse. The name Leviticus was first employed in the Greek Bible. It is undeniably appropriate; for the book consists almost entirely of the laws established to guide the Jewish priesthood or Levites. The only narrative portion is that which tells of the inauguration of Aaron as high priest and of the punishment of his sons, Nadab and Abihu. The five chief themes of priestly instruction are: first, the directions relating to sacrifice both for worshippers and priests (chapters 1-7); second, the details of the priestly consecration (chapters 8-10); third, the law of the clean and unclean (chapters 11-15); fourth, the law of the Day of Atonement (chapter 16); and fifth, the law of holiness (chapters 17-26), with an appendix on vows and tithes in chapter 27. The law of holiness is of a broader character than the other parts and applied not merely to the Levites but to Israel in general. Hence this portion of the book is allied closely with some parts of Deuteronomy.

All of the directions in Leviticus are so carefully formulated and so exact in detail that in its present state the book is generally regarded as being of later date than the bulk of the material in Genesis and Exodus. The elaborately described ritual of the ceremonials causes Leviticus to become of small interest to general readers, though all who are interested in the meaning of the duties of the priestly office must ever read its pages with special care.





## THE THIRD BOOK OF MOSES CALLED

# Leviticus

## Chapter 1

1 The burnt offerings. 3 Of the herd, 10 of the flocks, 14 of the fowls.



AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 If his offering *be* a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD.

4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

5 And he shall kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall flay the burnt offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

8 And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar:

9 But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the sheep, or

of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar; *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar:

16 And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes:

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: *it is* a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.

## Chapter 2

1 The meat offering of flour with oil and incense, 4 either baked in the oven, 5 or on a plate, 7 or in a fryingpan, 12 or of the firstfruits in the ear. 13 The salt of the meat offering.

**A**ND when any will offer a meat<sup>1</sup> offering unto the LORD, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon:

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD:

3 And the remnant of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat offering baked in the oven, *it shall be* unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

5 ¶ And if thy oblation *be* a meat offering *baked* in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt part it in pieces, and pour oil thereon; *it is* a meat offering.

<sup>1</sup>This phrase "meat offering" is everywhere changed to "meal offering" in the Revised Version.

7 ¶ And if thy oblation *be* a meat offering *baken* in the fryingpan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat offering a memorial thereof, and shall burn *it* upon the altar: *it is* an offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering<sup>1</sup> of the LORD made by fire.

12 ¶ As for the oblation of the firstfruits, ye shall offer them unto the LORD: but they shall not be burnt on the altar for a sweet savour.

13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.<sup>2</sup>

14 And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: *it is* a meat offering.

16 And the priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

### Chapter 3

<sup>1</sup> The peace offering of the herd, 6 of the flock, 7 either a lamb, 12 or a goat.

**A**ND if his oblation *be* a sacrifice of peace offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

<sup>1</sup>The Revised Version reads "as an offering." <sup>2</sup>It is an ancient custom in the East to bind all bargains by having the contracting parties eat salt together.



5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the Lord.

6 ¶ And if his offering for a sacrifice of peace offering unto the LORD *be* of the flock; male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat thereof, *and* the whole rump,<sup>1</sup> it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood.

## Chapter 4

<sup>1</sup> The sin offering of ignorance, <sup>3</sup> for the priest, <sup>13</sup> for the congregation, <sup>22</sup> for the ruler, <sup>27</sup> for any of the people.

**A**ND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD *concerning things* which ought not to be done, and shall do against any of them:

3 If the priest that is anointed do sin according to the sin of the

<sup>1</sup>The word "rump" here means really the large tail of the Asiatic sheep.



people<sup>1</sup>; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

11 And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth without the camp unto a clean place,<sup>2</sup> where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

<sup>1</sup>The Revised Version has "so as to bring guilt on the people." <sup>2</sup>This carrying forth of the sin offering outside the camp was a symbol of the removing of the sin itself.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin offering for the congregation.

22 ¶ When a ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God *concerning things* which should not be done, and is guilty;

23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it *is* a sin offering.

25 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if any one of the common people<sup>1</sup> sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn *it* upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin offering,

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<sup>1</sup>The Hebrew word is "people of the land."

and slay it for a sin offering in the place where they kill the burnt offering.

34 And the priest shall take of the blood of the sin offering with his finger, and put *it* upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

## Chapter 5

<sup>1</sup> *He that sinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6 His trespass offering, of the flock, 7 of fowls, 11 or of flour. 14 The trespass offering in sacrilege, 17 and in sins of ignorance*

**A**ND if a soul sin, and hear the voice of swearing<sup>1</sup> and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall confess that he hath sinned in that *thing*:

6 And he shall bring his trespass offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.

7 And if he be not able to bring a lamb,<sup>2</sup> then he shall bring for his trespass, which he hath committed, two turtle-doves, or two young pigeons, unto the LORD; one for a sin offering, and the other for a burnt offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin offering first, and wring off his head from his neck, but shall not divide *it* asunder:

9 And he shall sprinkle of the blood of the sin offering upon the

<sup>1</sup>That is, the voice of a magistrate calling on witnesses to swear to what they know. <sup>2</sup>The Revised Version here and in verse eleven reads "And if his means suffice not for," etc.

side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin offering.

10 And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put *any* frankincense thereon: for it *is* a sin offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD: it *is* a sin offering.

13 And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priest's, as a meat offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering:

16 And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a trespass offering: he hath certainly trespassed against the LORD.

## Chapter 6

1 The trespass offering for sins done willingly. 8 The law of the burnt offering, 14 and of the meat offering. 19 The offering at the consecration of a priest. 24 The law of the sin offering.

**A**ND the LORD spake unto Moses, saying,

2 If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:



4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the burnt offering: It *is* the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

11 And he shall put off his garments, and put on other garments and carry forth the ashes without the camp unto a clean place.

12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

13 The fire shall ever be burning upon the altar; it shall never go out.

14 ¶ And this *is* the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which *is* upon the meat offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be baken with leaven. I have given it *unto them* *for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin offering, and as the trespass offering.

18 All the males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings

of the LORD made by fire: every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron and of his sons, which they shall offer unto the LORD in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

21 In a pan it shall be made with oil; *and when it is baken*, thou shalt bring it in: *and* the baken pieces of the meat offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons that is anointed in his stead shall offer it; *it is* a statute for ever unto the LORD; it shall be wholly burnt.

23 For every meat offering for the priest shall be wholly burnt: it shall not be eaten.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the LORD: *it is* most holy.

26 The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

28 But the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brasen pot, it shall be both scoured, and rinsed in water.

29 All the males among the priests shall eat thereof: *it is* most holy.

30 And no sin offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy place, shall be eaten: it shall be burnt in the fire.

## Chapter 7

1 The law of the trespass offering, 11 and of the peace offerings, 12 whether it be for a thanksgiving, 16 or a vow, or a free-will offering. 22 The fat, 26 and the blood, are forbidden. 28 The priest's portion in the peace offerings.



LIKEWISE this *is* the law of the trespass offering: *it is* most holy.

2 In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass offering.

6 Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin offering *is*, so *is* the trespass offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt offering, *even* the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another.

11 And this *is* the law of the sacrifice of peace offerings, which he shall offer unto the LORD.

12 If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

14 And of it he shall offer one out of the whole oblation *for* an heave offering unto the LORD, *and* it shall be the priest's that sprinkleth the blood of the peace offerings.

15 And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

17 But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

19 And the flesh that toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace offerings, that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover the soul that shall touch any unclean *thing*, *as* the uncleanness of man, or *any* unclean beast, or any abominable unclean

*thing*, and eat of the flesh of the sacrifice of peace offerings, which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be cut off from his people.

26 Moreover ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.<sup>1</sup>

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the LORD shall bring his oblation unto the LORD of the sacrifice of his peace offerings.

30 His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall he bring, that the breast may be waved *for* a wave offering before the LORD.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 ¶ This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute forever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the

<sup>1</sup>It is noteworthy that this command is worded differently from any of the preceding, so that it seems to apply not only to occasions of sacrifice but to all eating of blood, anywhere, or at any time.



day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

## Chapter 8

1 Moses consecrateth Aaron and his sons. 14 Their sin offering. 18 Their burnt offering. 22 The ram of consecrations. 31 The place and time of their consecration.

**A**ND the LORD spake unto Moses, saying,

2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;<sup>1</sup>

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

9 And he put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

15 And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar,

<sup>1</sup>The mode of consecrating Aaron had previously been given in Exodus, chapter twenty-nine. Now the details of the ceremony itself are described.

and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought the ram for the burnt offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it*; and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*; and Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, and waved *them* *for* a wave offering before the LORD.

28 And Moses took *them* from off their hands, and burnt *them* on the altar upon the burnt offering: they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took the breast, and waved *it* *for* a wave offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

## Chapter 9

1 The first offerings of Aaron, for himself and the people. 8 The sin offering, 12 and the burnt offering for himself. 15 The offerings for the people. 23 Moses and Aaron blessed the people. 24 Fire cometh from the Lord, upon the altar.

**A**ND it came to pass on the eighth day, *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young<sup>1</sup> calf for a sin offering, and a ram for a burnt offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt offering;

4 Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin offering, which *was* for himself.

<sup>1</sup>The English Revised Version here reads "a bull calf"; the American revision changes the phrase to "a calf of the herd." Similar variations occur in the next verse.

9 And the sons of Aaron brought the blood unto him: and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt offering, and offered it according to the manner.

17 And he brought the meat offering, and took an handful thereof, and burnt *it* upon the altar, besides the burnt sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people; and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces.



## Chapter 10

1 Nadab and Abihu, for offering of strange fire, are burnt by fire. 6 Aaron and his sons are forbidden to mourn for them. 8 The priests are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aaron's excuse for transgressing thereof.

**A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 Then Moses said unto Aaron, *This is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishaël and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near and carried them in their coats out of the camp: as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean;

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy:

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And the wave breast and heave shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace offerings of the children of Israel.

15 The heave shoulder and the wave breast shall they bring with the offerings made by the fire of the fat, to wave *it for* a wave offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever: as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were left alive*, saying,

17 Wherefore have ye not eaten the sin offering in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, the blood of it was not brought in within the holy *place*: *ye* should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, Behold, this day have they offered their sin offering and their burnt offering before the LORD; and such things have befallen me: and *if* I had eaten the sin offering to-day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that* he was content.







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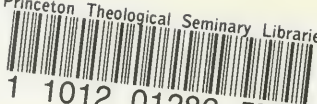
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